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THE PRONUNCIATION OF
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THE PRONUNCIATION OF KASHMIRI

KASHMIRI SOUNDS
HOW TO MAKE THEM
AND
HOW TO TRANSCRIBE THEM

3537

BY

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PREFACE

MANY students of Kashmiri must have felt confused about the sounds of the language, wondering what exactly the various vowels or consonants were, and whether the sound in one word was the same as a similar sound in another. They must repeatedly have asked themselves, for example, what was the difference between the words for horse, horses, and mare (it is explained on pp. 10, 11, and under *gur*, p. 57), what was the word for 25, or how "you will be" differed from "you were". They must have been bewildered when they heard a man, especially an educated man, pronounce a word in a certain way in conversation, and immediately afterwards assert that it was pronounced quite differently.

This book, it is earnestly hoped, will be a help in solving such difficulties. The number of different forms in the following pages given in phonetic script is about 3,000, and the number of quite distinct words is nearly 1,000. Further, since all the ordinary forms used in declension or conjugation are given, the student should be able to decline nouns, pronouns, and adjectives, and to conjugate verbs.

I would draw attention to several points :—

1. Pronunciation. (a) Words said separately and very slowly are not pronounced in the same way as in a sentence, even when the sentence occurs in deliberate speech. Thus in conversation a man may say *zalyim* learned, but when asked about it he will say, "Oh, it's quite simple, say *aa-lim*, just like this—*zalyim*"; and he has no idea that when he says *zalyim* he is not saying *aalim*. He thinks he always says *aalim*, whereas actually he says *zalyim*. Other examples are *sapnith*, having become, pronounced *səpnith*; and *dith*, having given, *khemə* I shall eat, *reth* month, *kuni* anywhere, *vanivə* he will say to you, which are constantly pronounced *dyith*, *kyemə*, *ryeth*, *kəni*, *vənivə*.

(b) Again the vowel of some syllables changes according to whether it is stressed or unstressed. Thus we have *poz* true, but *apuz* untrue, and *zon*, man, generally pronounced *zun*. The words for the genitive *sund* and *hund* would, if said alone, be *sond* and *hond*.

(c) Finally Urdū words used in Kashmiri have different pronunciations, which vary with the amount of education possessed by the speaker; e.g. *bakhtaavaar* or *bakhtaavar* wealthy. If the reader finds in this book a word written in two different ways, he may assume that both are correct.

2. Texts. The texts are intended for those who have made some slight progress in the study of Kashmiri. For this reason there is no

free translation. An absolute beginner may find it difficult to understand the interlineal translation, which is extremely literal.

3. The so-called infinitive in Kashmiri is really two different words which now have the same form. One is a verbal noun and is declined like a noun; it corresponds to the Latin gerund.

The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb, and it is then a kind of future participle.

Examples: On p. 26, second line from foot, we have *guri hund zyon tæ rachun*, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. On p. 28, lines 11 and 13, *darvaazæ sheerun tæ gudoom banaavun*, may be freely translated as the mending of the door and the making of the rope, but strictly it is "the door requiring to be mended, and the rope requiring to be made", the infinitives being passive participles agreeing with the nouns. For this reason, if we say *raz*, f., instead of *gudoom*, m., the infinitive agreeing with it must be *banaavæṇ*.

In general we may say that when the infin. is accompanied by a noun it is a future partic., and when, further, it is trans. the partic. is passive. Thus *kyaa vaati karun? sar tsatun tæ bastæ vaalæṇ*, what is right to be done? Head to be cut off and skin to be taken off. For the sake of simplicity, I have usually translated it by the active infin., as, "what is it right to do? Head to cut off, and skin to take off."

4. In a number of words I have given *r* as an alternative to *r* (see p. 8). *r* is not heard in Srinagar, but in the villages it takes the place of *r*, whenever *r* is derived from Middle Indian -ḍ-. The following words in the vocabulary illustrate this:—

broor cat, *bræṛ* female cat, *garun* carve, *gæṛ* clock, *gur* horse, mare, *hyor hyur*, *hyæṛkun* upwards, *jooræ* pair, *kaarun* boil, *kor* bracelet, *kuur* girl, *laarun* run, *laarun* touch, *oor* there, thither, *parun* read, *shur* boy, *thar* back, *thæṛkin* backwards, *toor* there, thither, *tsæṛ* sparrow, *tukræ* a bit, piece, *yoor*, *yuur* hither.

5. The pronunciation recorded in this book is actual. It is the pronunciation of three men, Messrs. Triloki Nath Kaul, of H.M. Indian Civil Service, Prithvi Nath Wanchoo, a student of Engineering, and N. N. Dar, of the Architectural Department of the London County Council. They all belong to Srinagar.

6. The Vocabulary includes not only the words which occur in the texts, but also others which came up in conversation.

T. GRAHAME BAILEY.
20th September, 1937.

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PART I

DESCRIPTION OF THE SOUNDS

THE object of the following pages is to describe the sounds of Kashmiri, and to suggest an accurate, but not too elaborate, method of transcription, so that they may be written, typed, printed, and understood without undue difficulty. The system adopted is that of the International Phonetic Association as employed in recent works on African languages.

I do not wish primarily to teach Kashmiri grammar or composition. The chief aim of Part I is to explain the sounds and show how to make them, while the aim of the grammatical paradigms, the texts and the vocabulary, is mainly to illustrate the pronunciation. From these pages a student may ascertain the pronunciation of typical declensions and conjugations, as well as of about two thousand common words and of five passages of connected prose, and may also make some progress in composition and grammar.

Cordial thanks are due to Sir Aurel Stein, Sir George Grierson, and the India Office for permission to use a story from *Hatim's Tales*, by Stein and Grierson, a work which came out in 1923. I have chosen no. viii, the "Tale of a King". Part of it has been omitted, and to make up for this I have inserted an extract from no. xi, the "Song of Forsyth Sahib".

I strongly urge all students of Kashmiri to make constant use of the following works: (1) Grierson's *Kashmiri Manual*, two small volumes, pp. 160 and 211, 1911; (2) Grierson's *Kashmiri Dictionary*, four 4to volumes, 1916-1932, Rs. 120; (3) *Hatim's Tales*, by Stein and Grierson, 613 pp., 1923, £1 10s. Those who wish to take up the study of Kashmiri sounds may add the present monograph which deals specially with the pronunciation.

For grammar and vocabulary Sir George Grierson is our chief authority, and his writings on the language are as interesting as a novel. Sir Aurel Stein's discovery of Hatim the story teller was a great feat. He once generously offered to place old Hatim at my disposal; I have often regretted that it was not possible for me to take advantage of his kind suggestion.

We must answer two questions : What are the sounds, and what is the best way of representing them ? Both consonants and vowels present difficult problems, problems which for the vowels are rendered more difficult by the fact that theory and practice apparently differ from each other.

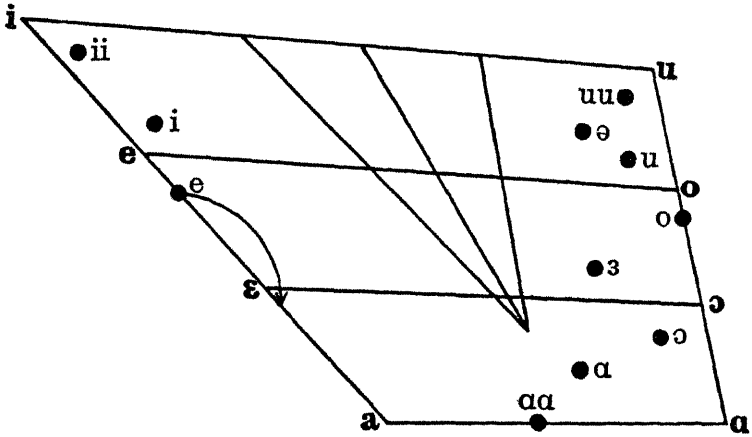
I have endeavoured to dispense as far as possible with diacritical marks and special letters. The only diacritical marks employed are \sim over vowels to show nasalization and a dot in t , d . The only unusual symbols are $'$, n , o , e , z . For the last of these the sign for the numeral "three" can be used.

Theoretically the vowels are almost bewildering in their number and fine differences. Actually they are not so difficult for English-speaking people as the vowels of French. I could imagine that a Kashmiri, proud of the complicated sound system of his native tongue, might hold that in one or two cases I had obliterated real distinctions. My own ear, however, tells me that for purposes of everyday pronunciation some of these differences are negligible, and well-educated Kashmiris, with whom I have discussed them exhaustively, have agreed with me ; indeed, they would go further and would do away with still more of them. I wish to lay stress on this. I am perfectly aware of the various theoretical distinctions, but where I believe that even Kashmiris could not, apart from context, recognize a supposed difference, I have ignored it.

Transliteration and Transcription.—There is a great difference between transliteration and transcription. In transliteration we need a separate sign for every sign used in the original ; in transcription we require one sign for each phoneme (essential sound). Thus in Urdu there are four z -letters and three s -letters, but the four z 's are pronounced alike, and the three s 's are pronounced alike ; therefore in phonetic transcription one z and one s are sufficient. The transcription of Kashmiri vowels requires thirteen signs, including diphthongs. Those used here are a , aa , e , $ə$, z , i , ii , o , o , u , uu , and the two diphthongs ai , au . The double letters, aa , ii , and uu , have been counted as separate signs, because the vowels for which they stand are not the same as a , i , and u .

A long or, sometimes, conventionally long, vowel is indicated, as in African languages, by doubling the vowel sign. In three cases the double vowel differs from the single in quality. The vowels a , i , u , are not found long ; it is therefore possible to employ the double letters aa , ii , uu , for sounds of slightly different quality, as explained below, pp. 3, 4, 9–11, under headings, aa , ii , uu .

DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE
CARDINAL VOWELS



Diphthongs : *au* is *aa-u*

ai is *a-i* where *a* is Cardinal 4.

THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH

a like Urdu *a* in *kal*, Eng. *u* in "fun", slightly higher than the Eng. vowel. See p. 9, l. 11.

aa Urdu *ā* in *bāt*; like Eng. *a* in "psalm, arm". *aa*, though conventionally long, has different lengths according to position. See p. 9, l. 15.

e, ee like Urdu *e* in *betā*, *khet*. Ksh. *e* is sometimes very short, rather like Eng. *e* in "pet"; it is almost *a* in "sat", when stressed and preceded by *c, j, sh, r, or y*. Long *ee* resembles the pure long vowel in the dialectic pronunciation of "lane", not the south Eng. diphthong *ei*.

ɐ when short, is like the first vowel in Eng. "announce, alike"; when long it is almost the south Eng. vowel in Eng. "learn, hurt, world", an unrounded vowel rather low and rather far back, differing from the German rounded front *ö*.

ə is a higher variety of the same vowel. Some English people use it in words like "learn, hurt, world, church". It is not easy to tell a non-phonetician how to pronounce it, but the following suggestions may be of use:—

(1) Say *a-a-a-a*; go from that to the vowel in "hurt", *ɜ-ɜ-ɜ-ɜ*; then raise the tongue still further to *ɛ-ɛ-ɛ-ɛ*.

(2) Say the vowel in "school", *oo*, with lips protruded.

Then, not altering the position of the tongue, draw back the lips and say *oooo*. The resulting vowel will be near *ə*.

(3) Try to say a vowel between *i* in "machine", and *oo* in "school", keeping the lips drawn back. That vowel is near *ə*; the true *ə* is rather lower and nearer *oo*.

In all these attempts the lips must be drawn back.

ə differs considerably from German *ü* which is a rounded front vowel.

ɜ and *ə* are perhaps the most interesting of Ksh. vowels. I asked Dr. Ida Ward to listen to them. She agreed with me as to their nature, but placed them somewhat further back than I did. I should have put them nearer the centre line. The position she suggested has been shown on the vowel chart. There is probably a certain amount of divergence between different speakers.

ɜ and *ə* are not Urdu sounds. In Panjabi a short *ɜ* is the usual pronunciation of unaccented *a* as in *baṇāi*, while a sound between *ɜ* and *ə* occurs conversationally, before a pause, at the end of a strongly accented syllable ending in a consonant; as *kadd'ɜ* "eject", *koɜ* "near", *khālārɜ* "set up". These might be written with *ə*.

i Urdu *i* in *jis*; Eng. *i* in "him". See pp. 9, 10.

ii Urdu *ī* in *kīl*; not unlike *i* in "machine" (slightly higher). See pp. 9, 10.

o Urdu *o*, but with greater variety of length. It resembles the pure *o* heard in northern Eng. "whole"; the southern Eng. vowel is a diphthong.

ɔ like Eng. *o* in "top", but rather higher; still more like Italian *ò* in *ciò*, always short; somewhat like Urdu *au* in *tarūba*, but shorter. Urdu *au* is like *au* in Eng. "haul". *ɔ* followed by *ī*-matra (written in Dict. as *ō* with short mark over it) is pronounced as unrounded *o*. See p. 12, line 27. Not many words have this sound.

u Urdu *u* in *ghus*; Eng. *u* in "pull". See pp. 10, 11.

uu Urdu *ū* in *phūl*; higher than Eng. *oo* in "brood"; it is a pure vowel not always long. The Eng. vowel is often a diphthong. See pp. 10, 11.

Diphthongs

ai closely resembles Eng. *i* in "might"; it does not occur in Urdu.

au has some resemblance to Eng. *ow* in "owl"; it does not occur in Urdu. The Eng. sound usually begins with cardinal 4, while the *a* in Ksh. *au* is about 4½.

THE KASHMIRI VOWELS WITH THEIR URDU EQUIVALENTS

Kash.	Urdu.	Kash.	Urdu.	Kash.	Urdu.
<i>a</i>	<i>a</i>	ɜ, ʌ	Not found.	ɔ	<i>au</i> (short).
<i>aa</i>	<i>ā</i>	<i>i</i>	<i>i</i>	<i>u</i>	<i>u</i>
<i>e</i>	<i>e</i>	<i>ii</i>	<i>ī</i>	<i>uu</i>	<i>ū</i>
<i>ee</i>	<i>e</i>	<i>o</i>	<i>o</i>	<i>ai</i>	Not found.
ə, ʌ	Not found.	<i>oo</i>	<i>o</i>	<i>au</i>	Not found.

ALTERNATIVE SIGNS

For the benefit of any students who may prefer different signs for certain vowels I suggest the following possible alternatives:—

Vowel.	Alternative.	Vowel.	Alternative.
<i>aa</i>	<i>ā</i>	<i>uu</i>	<i>ū</i>
<i>ee</i>	<i>ē</i>	ɜ	<i>ō</i>
<i>ii</i>	<i>ī</i>	ə	<i>ü</i>
<i>oo</i>	<i>ō</i>	ɔ	<i>ö</i>

There are objections to all these alternatives. Few typewriters have the long marks required for *ā*, *ē*, *ī*, *ō*, *ū*, and to employ them means having to go over the writing afterwards and put them in, whereas the double letters can be written on any typewriter.

The German signs *ō* and *ü* might take the place of ɜ and ə, but they involve diacritical marks; further, they suggest long vowels, while ɜ is often, and ə nearly always, short; again, *ō* and *ü* are front vowels, whereas the Ksh. vowels are back; and, finally, while the German vowels are rounded, ɜ and ə are unrounded. On the typewriter the figure for the numeral three may conveniently be written instead of ɜ.

MĀTRĀ VOWELS

The so-called *mātrā* vowels are six in number, corresponding to *a*, *e*, *i*, *o*, *u*, and *ə* or *ɜ*. Of these *a*, *e*, *o* occur always, and *ə* sometimes, in a medial position. They are pronounced like ɜ, *e*, *u*, and *ə* respectively, but when they merely join two syllables they are often omitted, as in *ʌdrun* “to be moist”, where an *a-mātrā* vowel comes between the *d* and the *r*, but is not sounded.

i-mātrā and *u-mātrā* are only final, or final followed by a termination beginning with a consonant.

ü-mātrā (when final) and *u-mātrā* are not pronounced.

i-mātrā has the effect of palatalizing the consonant to which it is attached. This means that the consonant is sounded with an inherent *i* resonance; the *i* appears to come both before and after the consonant, but is not a separate syllable; owing to its being a high vowel it

heightens the end of the preceding vowel. Thus *kər'* becomes almost *kəir'* or *kəir'*.

The final *mātrā* vowels, then, do not constitute separate syllables. The consonants, to which they are attached, in some cases undergo certain changes; thus *l* may be changed to *j*; but once this change has been effected, the presence of an *u-mātrā* or *ü-mātrā* makes little difference. Theoretically a consonant with an *u-mātrā* vowel is velarized, i.e. it has a *u*-resonance; one with an *ü-mātrā* vowel has an *ü* resonance, and one with no *mātrā* vowel is neutral, i.e. it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only final *mātrā* vowel which is audibly different is *i-mātrā*, and even it is not so with *n* after a long vowel, for *ɲ* and *n'* are practically identical. Examples: *guur* "cowherd" ends in a *u-mātrā* vowel, while the nom. plur., *guur'* ends in *i-mātrā*; but they are monosyllables; they are *guur*, *guur'*, not *guuru*, *guuri*; *guuri* is abl. sing. Similarly *gaatəl* "clever", and the nom pl. *gaatəl'*, have two syllables, but the abl. sing. *gaatəli* has three. The *-um* in *treyum* "third" (*u-mātrā*) is the same as that in *chum* "is-to-me" and *hukum* "command". *kun məhnyuv oos me kun pakaan* "a single man was walking with me", has two words *kun*, theoretically different, but actually the same. *tul* "was lifted" (*u-mātrā*) is the same as *tul*, imperat., "lift," and *bus* "mouthful" (*u-mātrā*) has the same ending as *chus* "I am".

In the same way final *ü-mātrā* is not sounded: *siir* "brick" (*ü-mātrā*) really rhymes with *piir* "holy man"; the *-im* in *treyim* "third" (fem. with *ü-mātrā*) is the same as *-im* in *dim* "give me".

PHONETIC REPRESENTATION OF MĀTRĀ VOWELS

Those which are not pronounced need not be represented. *i-mātrā*, as we have seen, palatalizes the consonants to which it is attached. Almost any sign printed after the consonant would serve; thus one might write *b''*, *b*, *b'*, *b̂*, *b/*, *b)*, *b(*, or *b'*.

The sign chosen should be small, and should not suggest a separate syllable. Phoneticians sometimes employ *y* for it. There are two objections to this; firstly it suggests a separate syllable, and secondly it may sometimes be confused with consonantal *y*. I have, after much thought, adopted the sign *'*, which is found on all typewriters.

Examples.—The nom. plur. of *guur*, cowherd and *necuv*, son, if written with *y*, will appear as *guury*, *necivy*, and will be wrongly pronounced

by ordinary students like the abl. sing. *guuri*, *necivi*, whereas, if written *guur'*, *neciv'*, they are easy to distinguish from *guuri* and *necivi*.

DIAGRAM OF CONSONANTS

	Bi-labial	Labi-dental	Dental	Alveolar	Palato-Alveolar	Re-tracted	Palatal	Velar
Plosive . .	<i>p, b, ph</i>		<i>t, d, th</i>			<i>ʈ, ɖ, ʈh</i>		<i>k, g, kh</i>
Affricate . .				<i>ts, tsh</i>	<i>c, j, ch</i>			
Nasal . .	<i>m</i>			<i>n</i>	<i>ɲ, n'</i>			
Lateral . .				<i>l</i>	<i>l'</i>			
Tapped . .				<i>r</i>		<i>ɽ</i>		
Fricative . .		<i>v</i>		<i>s, z</i>	<i>sh</i>			
Vowel glide . .							<i>y</i>	
Aspirate . .	<i>h, h̄</i>							

b, g, m, n, s, sh, y are hardly to be distinguished from the corresponding English sounds. *sh* is usually unrounded (i.e. lips not protruded). I have not used a special letter for *sh*; in the subjoined texts the only word in which confusion is possible is *paat-shaah* "king", which might be read as *paa-tshaah*, but is *paat-shaah*. See also the numerals, pp. 18, 19.

ts is practically the same as in English; the *t* is alveolar (on the teeth ridge), not dental; it is therefore different from the separate *t* sounds in both Ksh. and U., which are either dental or cerebral. *ts* (*t + s*) occur in Urdu and Hindi, chiefly in Arabic and Sanskrit words, but the *t* and *s* belong to different syllables, and the *t* is dental. Examples: (Sanskrit) *utsav* "feast", *utsuk* "impulse", (Arabic) *atsa'* "to be nine", *atsā* "cause indigestion".

zh, pronounced like Eng. *s* in pleasure, is a mere variant of *j*, as in *tsat ajih* or *tsatazhih* "forty". It is always correct to say *j*.

p and *k* are as in English, but unaspirated.

n, l: *l* is like *l* in "telling", but not like *l* in "tell, school". Immediately before dental *t* and *d* both *n* and *l* are dental, and before *ʈ* and *ɖ* they are retracted. *n* before *k* and *g* is generally velar, like *ng* in "sing", but occasionally, as in *yinkaar* "denial, refusal", it is ordinary *n*, i.e. *yin-kaar*. *l'* is like *li* in "million"; *n'* is almost the same as *ɲ*.

ɲ: palatal *n*, very like *ny* in "Bunyan". An ordinary *n* is palatalized when *i-mātrā* is attached to it. The difference between

ɲ and *n'*, so far as the actual consonants are concerned, is negligible, though the resonance is not the same. *cɜɜn* in *cɜɜn beɜni* "your sister" is in rapid conversation not distinguishable from *cɜɜn'* in *cɜɜn' bɜɜni* "your brothers".

c: the same as in Urdu *cal*; rather like Eng. *ch* in "child", but unaspirated and further forward.

t and *d* are dental as in Urdu, Italian, and French. They are like Eng. *t* and *d* when followed by voiced *th*, as in "put the book there"; "could the man come".

For cerebral (retracted) *ɖ* and *ɗ* the tongue touches the palate just behind the teeth ridge; they are the same as Urdu *ṭ* and *ḍ*. Eng. *t* and *d* are made on the teeth ridge.

h: *h* is nearly as in English; in *kh*, *ch*, *th*, *ph*, *tsh* it is as in English; after a vowel it is slightly sonant, (*h*), but not so sonant as in Urdu; it is not unlike the *h* following the *ɖ* in childhood.

r is a single tap against the teeth ridge, like the so-called trilled (actually tapped) *r* often heard after *th* in words like "three, through". When it is derived from Mid. Indian *-ṛ-*, it is replaced in village speech by *ɾ*.

ɾ is like a quickly pronounced *ṛ*, but in actual pronunciation it must be immediately preceded by a vowel, which may be very short. From a position just behind that for *ṛ* the tongue strikes the palate at the *ṛ* point of contact or slightly in front of it. *ɾ* is not heard in city speech.

v is like Urdu *v*, rather like a faint Eng. *v*; the lower end of the upper teeth touches any part of the inside of the lower lip. Friction is slight. See p. 11, l. 20.

k, *c*, *t*, *p*, *ts* are found both aspirated and unaspirated. When final they are always aspirated except when a *mātrā* vowel is attached to them. Thus *dop* (*u-mātrā*) is *dop*; without the *mātrā* vowel it would become *doph*.

The Urdu sounds *f*, *k̤h*, *g*, as in *fulāna*, *shāk̤h*, *gaugā*, are by most Kashmiris pronounced *ph*, *kh*, *g*; those who know Urdu well tend to say them as in U., i.e. *f* as in "fine", *k̤h* like *ch* in "loch", and *g*, the voiced form of *k̤h*.

Other Urdu consonantal sounds are the same as those of Ksh., except that Ksh. does not possess U. *q*, while U. *zh* is in Ksh. an occasional variant of *j* after a vowel; on the other hand, U. has not got Ksh. *ts* or *tsh*.

Ksh. has thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three *mātrā* vowels and also

without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the *i-mātrā* vowel has a really different enunciation. Therefore, while we have in theory 120 consonants, in practice there are only sixty. Further, we may omit *n'* as being the same as *n*, *r*, and *r'* as not heard in the city, and *y'* as being the same as *i*. (*bəzy'* is pronounced *bəzi*.) That leaves fifty-six, which is still a number reached by few other languages.

The vowels number eleven, in addition to two diphthongs.

NOTES ON CERTAIN DETAILS OF PRONUNCIATION

a : a stressed *a*, followed by *i* in the next syllable, tends towards Cardinal 4, the vowel of the French *madame marche mal*. Examples : *gari* or *garī* "clocks", *kari* "will do", *kapi* "stones". *aa* is sometimes similarly affected, but to a much slighter extent.

aa : *aa* has not always the same length. Thus in *paat-shaah* "king" the first *aa* is longer than the second. It is nearly always short when followed by *h*, as in *shaahmaar* "snake", *shaahar* "city", *shaahzaada* "prince".

A final *a* or *ah* in the *Manual* and the *Dictionary* is pronounced *a*; as *garə* "house", *kotshə* "bags", *vorə* "twice married women", *krakə* "noises".

Final *i* or *ii* : It is often difficult to know whether a final *i* is *i* as in Eng. "sit" or *ii* as in Urdu *tasallī*. The following hints may be helpful.

Final *i* as in "sit" or "happy" occurs in :—

(a) All noun endings written in the *Manual* with *i* or *e* (*i-mātrā* excluded). Final *i* and *e* are pronounced alike. Examples : the abl. *guuri* "cowherd", *maali* "father", *mahnivi* "man", *gaafali* "clever" on p. 29, and all the endings *-e* or *-i* on pp. 30, 31 of the *Manual*.

(b) All adjectival and genitive endings *-e* or *-i* in *Manual*, pp. 33, 35, and the numerals, pp. 36, 37 (*i* followed by *h*, i.e. *-ih*).

(c) *-i*, *-ih*, *-e*, endings of pronouns in *Manual*, pp. 38-41, including *tohi* "to" or "by you", but not *toh'* "you" or *tse* "to" or "by thee".

(d) Verbal endings in *-i* and short *-e*, including the fem. plur. of past partic. often written short *-e*, the 3rd sing. fut. and the inv. ending *-zi*, but not the word *cheh*.

(e) The diphthong *ai*.

Further examples: the abl. infin., as *vaatni* "arriving", *vasni* "descending"; also *ati* "there", *kani* or *kapi* "towards", *kyaazi* "why?", *zi* "that", *yeli* "when", *beyi* "again", *asi* "to" or "by us", *y3h3i* "this very one".

Short final *-ii* occurs in:—

(a) Emphatic pronouns and adverbs, as *bəii* "I indeed", *suii* "he indeed", *səii* "she indeed", *yiməvəii* "they indeed", *əmisəii* "to that indeed". These are sometimes heard with *-i*, especially *kunui* "one only", *tyuthui* and *yuthui* thus, *əithəi* "there".

(b) An *-i* ending when made emphatic is always *-ii*, as *yii* "this very", *amii* "that very" (dat., etc.).

(c) Urdu words ending in *-ī* are generally *-ii*, as *khoshii* "pleasure", *nookarii* "service", *pəpīi* (also *pəp'*) "sinner".

i and *e* are often pronounced *yi* or *ye*; this insertion of *y* is not necessary except when the *i* or *e* is initial. Examples: *reth*, *ryeth* "month", *jaai* or *jaayi* "place" (dat.). *n* and *l* are sometimes accidentally palatalized by the mere fact of being followed by *i*, as *kuni* or *kyni* "anywhere".

uu, *u*, FOLLOWED BY A CONSONANT WITH *i-mātrā* OR *ü-mātrā*

We have seen that vowels are more numerous in theory than in practice. In the case of *uu* and *u*, however, practice is more complicated than theory. When they are followed by a consonant with *i-mātrā*, they are pronounced slightly further forward and less rounded than usual; when followed by one with *ü-mātrā*, they are still further forward and less rounded. *u* is more affected than *uu*. The following gives the rule:—

PRONUNCIATION OF *uu* AND *u*.

Ordinary pronunciation (<i>masc. sing.</i>).	When followed by consonant with <i>i-mātrā</i> (<i>generally masc. plur.</i>)	Do. <i>ü-mātrā</i> (<i>generally fem. sing.</i>)
<i>uu</i> Urdu <i>ū</i> , Cardinal 8	Slightly further forward and less rounded.	Do., but more so.
<i>u</i> Urdu <i>u</i> , below Cardinal 8.	Half-way between <i>u</i> and <i>ə</i> .	Almost <i>ə</i> .

It is easy to exaggerate the changes of sound just mentioned, and if a student finds it difficult to get the exact sounds, he should pronounce *uu* and *u* in the ordinary manner.

Rule for uu and u

The following is a useful and practical rule to summarize the pronunciations of *uu* and *u*. This rule is almost always correct.

Words which have the "ordinary pronunciation" are masc. sing.

Words with the second pronunciation are masc. plur.

Words with the third pronunciation are fem. sing.

It is not necessary to introduce special signs for the second and third pronunciations, for the rule just given covers nearly all cases. Examples: *suuz* "he was sent", *suuz'* "they were sent"; in this the *uu* is further forward than in *suuz*; *sunz* "she was sent", the *uu* still further forward. So with *khuuts* "he feared", *khuuts'* "they feared", *khuuts* "she feared". "Further forward" here means "tending towards *ə*". *vuch* "he was seen", *vuch'* or *vəch'* "they were seen", *vəch* "she was seen".

Short vowels which form a kind of link between a syllable ending in a consonant and another beginning in one, are very often omitted. Thus we hear *khəztrə* "sake", *vaaryaah* "many"; not *khəzterə*, *vaarayaah*. What is transliterated *ü* in the *Manual* is pronounced *ə* when stressed and *ə* when unstressed.

Final *v*: final *v*, except when palatalized, sounds rather like *-uv*. In phonetic phraseology final *v*, except when palatalized, generally has a *u*-resonance; it is like *u* with friction. It is not exactly *-uv*; it is *v* sounded like *uv*. Thus 2nd plur. imve. "do" or "say" might be written *kəriv*, *kəriu*, *kəriuv*, or *vəniv*, *vəniu*, *vəniuv*; *manoov* "persuaded" and *hoov* "showed" might be written *manoou*, *hoou*; *karahiiv* or *karahiü* may be written for "you would have done". But the final *u* in each case has got *v*-friction.

TABLE OF VOWELS

comparing the system of romanizing adopted here with that of the *Dictionary* and the *Manual*.

"Dict." and "Manual".	Mine.	Examples of My Spelling.
<i>a</i> (not final).	<i>a</i> ; <i>ə</i> when so pronounced.	<i>baḏan</i> body, <i>bəḏis</i> , dat. of <i>boḏ</i> big.
<i>a</i> (final).	<i>ə</i>	<i>athə</i> hand, <i>garə</i> house.
<i>a-matra</i> .	<i>ə</i>	<i>kənun</i> to sell.
<i>a</i> .	<i>ə</i> .	<i>əndrə</i> from inside.
<i>ā</i> (in Man. <i>a</i>).	When stressed, <i>ə</i> . When unstressed, <i>ə</i> .	<i>kər'</i> were done (masc. pl.). <i>karən'</i> to be done (masc. pl.). <i>panən'</i> own (masc. pl.).
<i>ā-matra</i> .	Often omitted, otherwise <i>ə</i> .	<i>əndər'</i> from inside.

<i>ā.</i> ē not final.	<i>aa.</i> <i>e, a</i> , according to pronunciation.	<i>haavun</i> show. <i>guryen</i> to horses, <i>kajakh</i> they (fem. pl.) were ejected by them.
<i>ē-matra.</i>	Omitted, or <i>a, e, ə</i> , according to sound.	
- <i>ē</i> final.	<i>i.</i>	<i>beyi</i> again, <i>beṇi</i> sister.
<i>ē</i> with dot under it.	<i>e.</i>	<i>vethrun</i> fatten.
<i>ē</i> with short mark over it (Man. <i>ē</i> with dot under).	<i>yɜ</i>	<i>syɜz</i> straight (fem. sg.).
<i>ē.</i>	<i>ee.</i>	<i>tseer</i> lateness.
<i>i.</i>	<i>i.</i>	<i>dil</i> heart.
<i>i-matra.</i>	' in the consonant itself, not a separate vowel.	<i>ɜs'</i> we, <i>huun'</i> dogs.
<i>ī.</i>	<i>ii.</i>	<i>biith'</i> they sat.
<i>o.</i>	When stressed, <i>o.</i> When unstressed, <i>u.</i>	<i>dop</i> was said, <i>dopmut</i> said. <i>poz</i> true, <i>apuz</i> untrue.
<i>o-matra.</i>	<i>u.</i>	<i>kun</i> was sold, <i>zul</i> was pared.
<i>ō, ó.</i>	<i>oo.</i>	<i>moor</i> was killed, <i>moolum</i> known.
<i>ō.</i>	<i>o</i>	<i>lōkut</i> small.
<i>ō</i> with dot under.	<i>o</i> (rounded).	<i>gob</i> heavy, <i>voth</i> he got up.
<i>ō.</i>	<i>ɜɜ.</i>	<i>hɜɜzir</i> present.
<i>ō</i> with short mark over (Man. <i>ō</i> with dot under).	<i>o</i> (unrounded).	<i>gob</i> heavy (fem.).
<i>u.</i>	<i>u.</i>	<i>vuchun</i> to see, look at.
<i>u-matra.</i>	omitted.	
<i>ū.</i>	<i>uu.</i>	<i>byuuth</i> he sat.
<i>ū</i> short.	When stressed, <i>ɜ.</i> When unstressed, <i>ə.</i>	<i>ɜn</i> she was brought. <i>kərməts</i> done (fem.), <i>ɜnməts</i> brought (fem.).
<i>ū</i> long.	<i>əə.</i>	<i>təər</i> cold, <i>təəri səət'</i> by reason of cold.
<i>ū-matra.</i>	Omitted or <i>ə.</i>	<i>lɜjəs tresh</i> thirst attached to him.
<i>au.</i>	<i>au.</i>	<i>gatschau</i> we go.
<i>ai</i> final.	<i>ai.</i>	<i>kolai</i> wife.
<i>ay</i> with vocalic <i>y.</i>		
<i>ai</i> not final.	<i>ɜɜ.</i>	<i>ɜɜth</i> eight.

The above is generally correct ; there are sometimes exceptional variations.

REVERSE TABLES

The sound *ɔ* is found in the *Dictionary* and the *Manual* written in the following ways :—

In the "Dict." and "Manual".

Examples Spelt as in this Work.

1. *a* final.

athə hand, *garə* hand.

- | | | |
|----|---|--|
| 2. | In the declension of <i>sund</i> and <i>hund</i> of, and of the verbal ending <i>-mut</i> ; e.g. <i>sandis</i> , <i>hanza</i> , <i>-matis</i> . | <i>sandis</i> , <i>hanza</i> , <i>-matis</i> . |
| 3. | <i>a-matra</i> . | <i>kənun</i> to sell. |
| 4. | <i>ā</i> (unstressed); in Man. <i>a</i> . | <i>karən'</i> to be done, Urdu <i>karne</i> . |
| 5. | <i>ā-matra</i> . | <i>əndər'</i> from inside. |
| 6. | <i>ū-matra</i> . | <i>lɜjəs</i> , <i>us ko lagi</i> . |
| 7. | <i>ü</i> long. | <i>təəri səət'</i> by reason of cold. |

My *ɜ* is found printed as follows in the *Dictionary* and the *Manual* :—

- | | |
|----|---|
| | <i>Examples in My Script.</i> |
| 1. | <i>ū</i> (short and stressed). |
| 2. | <i>ā</i> (stressed); in Man. <i>a</i> . |
| 3. | <i>ā</i> . |
| 4. | <i>ē</i> with short mark over. |
| 5. | <i>ō</i> , always long. |
| 6. | <i>ai</i> , not final; always long. |

ɜnən she was brought by him.
ɜdrun to be moist.
kɜr' they were done.
syɜz, Urdu *sīdhī*; *tyɜth*, Urdu *karvī*.
mɜɜr she was killed.
ɜɜth eight.

o is the sound of vowels printed in the *Dictionary* and the *Manual* as follows :—

- | | | |
|----|--|--|
| 1. | <i>o</i> (stressed). | <i>kor</i> was done. |
| 2. | <i>ō</i> with dot under it. | <i>voth</i> he got up, <i>gob</i> heavy. |
| 3. | <i>ö</i> with short mark over; Man. <i>ō</i> with dot under. | <i>gob</i> heavy (fem.); an unrounded <i>o</i> . |
| 4. | <i>ō</i> , <i>ó</i> , always long. | <i>moor</i> was killed, <i>moolum</i> known. |

My *u* is written as follows in the *Dictionary* and the *Manual* :—

- | | | |
|----|------------------------|---|
| 1. | <i>u</i> . | <i>tul</i> lift. |
| 2. | <i>o</i> (unstressed). | <i>apuz</i> untrue, (<i>dop</i>) <i>mut</i> spoken. |
| 3. | <i>o-matra</i> . | <i>kun</i> was sold, <i>zul</i> was pared. |

My *i* is written as follows in the *Dictionary* and the *Manual* :—

- | | | |
|----|------------------|------------------------|
| 1. | <i>i</i> . | <i>dil</i> heart. |
| 2. | <i>-e</i> final. | <i>guri</i> to a mare. |

My *a* is written as follows in the *Dictionary* and the *Manual* :—

- | | | |
|----|---|--|
| 1. | <i>a</i> . | <i>dapun</i> say. |
| 2. | <i>ē</i> . This sometimes varies from a low <i>e</i> as in Eng. <i>ten</i> to <i>a</i> in <i>man</i> or even <i>u</i> in <i>but</i> . | <i>pyath</i> (<i>pyeth</i>) upon, <i>karakh</i> (<i>karekh</i>), <i>kajakh</i> (<i>kajekh</i>) they (fem.), were done, ejected, by them. |

The consonants are almost the same as in the *Dictionary* and the *Manual*. For *v* and *w* I have used only *v*; for the *Manual*'s *ch*, *chh*, I have, in agreement with *Hatim's Tales* and the *Dictionary*, used *c*, *ch*.

The Nāgarī script adapted to Kashmiri only partially shows the pronunciation; the deduction of the real sounds requires much study and a considerable effort of memory.

A vowel is nearly always influenced by a following *matra* vowel, and a vowel thus affected is indicated in Nāgarī by a perpendicular line over the preceding consonant. Although its pronunciation varies according to what follows, it is usually written in the one way, and we have not only to learn all the different cases with their varying pronunciations, but to remember them, and finally to use them correctly in actual speech.

Let us take as the first example the vowel *a*, and presume that *k* precedes. If a *matra* vowel follows, this *k* will be written in Nāgarī with a line over it. No less than nine cases arise, and Nāgarī writes this vowel in exactly the same way for all the nine; we will mark it here with an acute accent, *á*. It has, however, at least four different pronunciations (one might even make a fifth). These depend not only on what *matra* vowel follows, but on whether the *á* itself is stressed or unstressed.

	<i>As here, showing pronunciation.</i>	<i>As in the Dict.</i>
1. <i>ká</i> followed by <i>a-matra</i> .	<i>kəm</i>	<i>kəm</i>
2. <i>ká</i> stressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>kəm</i>
3. <i>ká</i> unstressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>kəm</i>
4. <i>ká</i> stressed, fol. by <i>u-matra</i> .	<i>kóm</i>	<i>kóm</i>
5. <i>ká</i> unstressed, fol. by <i>u-matra</i> .	<i>kúm</i>	<i>kóm</i>
6. <i>ká</i> stressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>küm</i>
7. <i>ká</i> unstressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>küm</i>
8. <i>ká</i> , stressed, before ordinary <i>i</i> , is sometimes	<i>kəm</i>	<i>kəm</i>
9. <i>ká</i> stressed, before ordinary <i>u</i> , is generally <i>ka</i> , but sometimes	<i>kóm</i>	<i>kóm</i>

The *ə* in No. 8 occurs regularly when stressed *a* is followed by *-is* in the dat. sing. or *-ilh* in the conjunctive participié.

The *ə* in No. 2 is slightly higher than in No. 6; this is due to the palatalizing of the consonant which follows. See p. 5, foot; 6, top.

Second example : *a-matra* :

1. <i>a-matra</i> bef. ordin. vowel or in closed syll.	<i>kə</i>	<i>ü-matra</i>
2. <i>a-matra</i> bef. <i>u-matra</i>	<i>ku</i>	<i>o-matra</i>
3. <i>a-matra</i> bef. <i>ü-matra</i>	<i>kə</i>	<i>ü-matra</i>
4. <i>a-matra</i> bef. <i>i-matra</i>	<i>kə</i>	<i>ü-matra</i>
5. <i>a-matra</i> after certain letters	<i>ki, ke, kə</i>	<i>ě-matra</i>

The vowel in No. 5 is extremely short : it matters little what we consider its exact sound to be.

PART II

GRAMMATICAL FORMS

In teaching Urdu declensions I usually divide nouns into four classes. There are (1) masc. nouns with any ending other than *-ā* or *-a*; (2) masc. nouns ending in *-ā* or *-a*; (3) fem. nouns ending in *-ī*; (4) fem. nouns with any other ending. These correspond to Kashmiri declensions. The following paradigms will show their pronunciation.

FIRST DECLENSION. Masc. nouns not ending in *u-matra*, corresponding to Urdu masc. nouns not ending in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Hand	. <i>athə</i>	<i>athas</i>	<i>athə (athi)</i>	<i>athan (əth')</i>
Year	. <i>vərih</i>	<i>vəries</i>	<i>vəriə</i>	<i>vəriən</i>
A spring	. <i>naag</i>	<i>naagas</i>	<i>naagə</i>	<i>naagan</i>
Prisoner	. <i>kəəd'</i>	<i>kəədīs</i>	<i>kəəd'</i>	<i>kəəd'</i>
Sense	. <i>hoosh</i>	<i>hooshes</i>	<i>hooshi</i>	<i>hooshen</i>
Ram	. <i>kaṭh</i>	<i>kaṭas</i>	<i>kaṭə</i>	<i>kaṭan</i>

	Plur. Nom.	Dat.	Abl. Ag.
Hand	. <i>athə</i>	<i>athan</i>	<i>athau</i>
Year	. <i>vərih</i>	<i>vəriən</i>	<i>vəriau</i>
A spring	. <i>naag</i>	<i>naagan</i>	<i>naagau</i>
Prisoner	. <i>kəəd'</i>	<i>kəədīn</i>	<i>kəədīau</i>
Sense	. <i>hoosh</i>	<i>hooshen</i>	<i>hooshau</i>
Ram	. <i>kaṭh</i>	<i>kaṭan</i>	<i>kaṭau</i>

Endings: *-a* of the Manual is pronounced *ə* in all words. *-au* closely resembles *-ow* in "how".

SECOND DECLENSION. Masc. nouns ending in *u-matra*, corresponding to Urdu masc. nouns in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Throat	. <i>hoṭ</i>	<i>həṭīs</i>	<i>haṭi</i>	<i>həṭ'</i>
Son	. <i>necuv</i>	<i>necivīs</i>	<i>necivi</i>	<i>neciv'</i>
Nest	. <i>ool</i>	<i>əṭlīs</i>	<i>aali</i>	<i>əṭl'</i>
Child	. <i>shur</i>	<i>shuris</i>	<i>shuri</i>	<i>shur'</i>
Dog	. <i>huun</i>	<i>huunīs</i>	<i>huuni</i>	<i>huun'</i>
Cat	. <i>broor</i>	<i>brəṛrīs</i>	<i>braari</i>	<i>brəṛr'</i>

	Pl. Nom.	Dat.	Abl. Ag.
Throat .	<i>hət'</i>	<i>hatyen</i>	<i>hatyau</i>
Son .	<i>neciv'</i>	<i>necivyen</i>	<i>necivyan</i>
Nest .	<i>əəl'</i>	<i>aalen</i>	<i>aalyau</i>
Child .	<i>shur'</i>	<i>shuryen</i>	<i>shuryau</i>
Dog .	<i>huun'</i>	<i>hoonyen</i>	<i>hoonyau</i>
Cat .	<i>brəər'</i>	<i>braaryen</i>	<i>braaryau</i>

hət', *əəl'*, *shur'*, *huun'* are monosyllables, but *hat'i*, *aali*, *shuri*, and *huuni* have two syllables. Similarly *neciv'* has two, and *necivi* three syllables. In the village dialect *shur* is *shur* and *broor* is *broor*, fem. *brəər* (see below). The final *v* of *neciv* is very faint.

THIRD DECLENSION. Fem. nouns ending in *ü-matra* or *i-matra*, corresponding to Urdu fem. nouns ending in *ī*.

	Sg. Nom.	Dat.	Abl. Ag.
Bit of wood .	<i>hət</i>		<i>haci</i>
Work .	<i>kəəm</i>		<i>kaami</i>
Stone .	<i>kəp</i>		<i>kapi</i>
Ring .	<i>vəəj</i>		<i>vaaji</i>
Mare .	<i>gur</i>		<i>guri</i>

	Pl. Nom.	Dat.	Abl. Ag.
Bit of wood .	<i>haci</i>	<i>hacen</i>	<i>hacau</i>
Work .	<i>kaami</i>	<i>kaamen</i>	<i>kaamau</i>
Stone .	<i>kapi</i>	<i>kapen</i>	<i>kapau</i>
Ring .	<i>vaaji</i>	<i>vaajen</i>	<i>vaajau</i>
Mare .	<i>guri</i>	<i>guryen</i>	<i>guryau</i>

	Sg. Nom.	Dat.	Abl. Ag.
She-cat .	<i>brəər</i>		<i>braari</i>
Theft .	<i>tsuur</i>		<i>tsuuri</i>
Sheep .	<i>gəb</i>		<i>gabi</i>

	Pl. Nom.	Dat.	Abl. Ag.
She-cat .	<i>braari</i>	<i>braaryen</i>	<i>braaryau</i>
Theft .	<i>tsuuri</i>	<i>tsuuryen</i>	<i>tsuuryau</i>
Sheep .	<i>gabi</i>	<i>gabyen</i>	<i>gabyau</i>

The village dialect has *gur*, *brəər*.

FOURTH DECLENSION. Fem. nouns not ending in *ü-* or *i-matra*; corresponding to Urdu fem. nouns not ending in *-ī*.

	Sg. Nom.	Dat.	Abl. Ag.
Wing .	<i>pakh</i>		<i>pakhi</i>
Rupee .	<i>rəpai</i>		<i>rəpyi</i>
Word .	<i>kath</i>		<i>kathi</i>
Sister .	<i>bəpi</i>		<i>bəpi</i>
Cow .	<i>gaav</i>		<i>gəəv</i>

	Pl. Nom.	Dat.	Abl. Ag.
Wing	<i>pakhə</i>	<i>pakhan</i>	<i>pakhau</i>
Rupee	<i>rəpyi</i>	<i>rəpyen</i>	<i>rəpyau</i>
Word	<i>kathə</i>	<i>kathan</i>	<i>kathau</i>
Sister	<i>bəpi</i>	<i>bəpen</i>	<i>bəpau</i>
Cow	<i>gəzv</i>	<i>gəzvən</i>	<i>gəzvau</i>

rəpai is sometimes masc. ; dat. *rəpyes*.

Final *-e* and *-i* in Dict. and Man. are pronounced alike.

ADJECTIVES

	Red.		Mad.		Big.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Sg. N.	<i>vəzul</i>	<i>vəzəj</i>	<i>mot</i>	<i>məts</i>	<i>boḍ</i>	<i>bəḍ</i>
Dat.	<i>vəzalis</i>	<i>vəzaji</i>	<i>mətis</i>	<i>mətsi</i>	<i>bəḍis</i>	<i>bəji</i>
Abl.	<i>vəzali</i>	<i>vəzaji</i>	<i>mati</i>	<i>mətsi</i>	<i>bədi</i>	<i>bəji</i>
Ag.	<i>vəzəl'</i>	<i>vəzaji</i>	<i>mət'</i>	<i>mətsi</i>	<i>bəḍ'</i>	<i>bəji</i>
Pl. N.	<i>vəzəl'</i>	<i>vəzaji</i>	<i>mət'</i>	<i>mətsə</i>	<i>bəḍ'</i>	<i>bəji</i>
Dat.	<i>vəzalyen</i>	<i>vəzajen</i>	<i>maten</i>	<i>mətsan</i>	<i>bəḍen</i>	<i>bəjen</i>
Abl. Ag.	<i>vəzalyau</i>	<i>vəzajyau</i>	<i>matyau</i>	<i>mətsau</i>	<i>bəḍyau</i>	<i>bəjyau</i>

The *a* in *vəzalis*, etc., is no more than a completion of the *z*. It may be made as short as possible, and may be *a* or *ɜ* or *ə*. The *y* following *j* may be ignored.

The sign of the genitive, *sund* (*hund*), is declined in the same way.

Sg. N.	<i>sund</i>	fem. <i>sənz</i>	Pl. N. <i>sənd'</i>	fem. <i>sənzə</i>
Dat.	<i>səndis</i>	<i>sənzi</i>	<i>səndyen</i>	<i>sənzən</i>
Abl.	<i>səndi</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzau</i>
Ag.	<i>sənd'</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzau</i>

Infinitives (which end in *-un*), the word *panun* "own", and genitives of proper names (which also end in *-un*) are declined as follows :—

	Masc.			Fem.	
Sg. N.	<i>dapun</i>	Pl. <i>dapən'</i>	Sg.	<i>dapən</i>	Pl. <i>dappri</i>
Dat.	<i>dapanis</i>	<i>dapanyen</i>		<i>dappi</i>	<i>dappən</i>
Abl.	<i>dapani</i>	<i>dapanyau</i>		<i>dappi</i>	<i>dappau</i>
Ag.	<i>dapən'</i>	<i>dapanyau</i>		<i>dappi</i>	<i>dappau</i>

The *a* between *p* and *n* is a very short vowel, which, so long as the *p* is fully sounded, may be ignored ; so with other words of this type.

Similar are the declensions of several other endings : *-uv*, added to nouns to mean "composed of", as *hacuv* "made of wood", *sənuv* "made of gold" ; *-uk*, a genitive ending added to masc. nouns ; *-yum*, the ending for ordinal numbers.

ḍoyum, second.

Masc.		Fem.	
Sg. N.	<i>ḍoyum</i>	Pl. <i>ḍoyim'</i>	Sg. <i>ḍoyim</i> Pl. <i>ḍoyimi</i>
Dat.	<i>ḍoyimis</i>	<i>ḍoyimen</i>	<i>ḍoyimi</i> <i>ḍoyimen</i>
Abl.	<i>ḍoyimi</i>	<i>ḍoyimau</i>	<i>ḍoyimi</i> <i>ḍoyimau</i>
Ag.	<i>ḍoyim'</i>	<i>ḍoyimau</i>	<i>ḍoyimi</i> <i>ḍoyimau</i>

The *y* is dropped before *i* when a consonant precedes, as *əṭhyum* "eighth", *əṭhimis*. This makes little practical difference.

uk added to first declension nouns.

Masc.		Fem.	
Sg. N.	<i>mulkuk</i>	Pl. <i>mulkək'</i>	Sg. <i>mulkəc</i> Pl. <i>mulkaci</i>
Dat.	<i>mulkakis</i>	<i>mulkakyen</i>	<i>mulkaci</i> <i>mulkacen</i>
Abl.	<i>mulkaki</i>	<i>mulkakya</i>	<i>mulkaci</i> <i>mulkacau</i>
Ag.	<i>mulkək'</i>	<i>mulkakya</i>	<i>mulkaci</i> <i>mulkacau</i>

uk added to third declension nouns, pronouns, etc.

Masc.		Fem.	
Sg. N.	<i>gḍayuk</i>	Pl. <i>gḍaynik'</i>	Sg. <i>gḍaynic</i> Pl. <i>gḍaynici</i>
Dat.	<i>gḍaynikis</i>	<i>gḍaynikyen</i>	<i>gḍaynici</i> <i>gḍaynicen</i>
Abl.	<i>gḍayniki</i>	<i>gḍaynikya</i>	<i>gḍaynici</i> <i>gḍaynicau</i>
Ag.	<i>gḍaynik'</i>	<i>gḍaynikya</i>	<i>gḍaynici</i> <i>gḍaynicau</i>

So *yemyuk* "of this thing", etc., *kunyuk* "of something" (from *kēēh*), the *y* being elided before *i*.

NUMERALS

1. <i>akh</i>	26. <i>shatruh</i>	51. <i>akvanzaah</i>	76. <i>shisattath</i>
2. <i>zəh</i>	27. <i>satoovuh</i>	52. <i>duvanzaah</i>	77. <i>satasattath</i>
3. <i>trəh</i>	28. <i>ṭhoovuh</i>	53. <i>trəvanzaah</i>	78. <i>arsattath</i>
4. <i>toors</i>	29. <i>kuntrəh</i>	54. <i>tsuwanzaah</i>	79. <i>kunshiith</i>
5. <i>pṛṣṭs</i>	30. <i>trəh</i>	55. <i>pṛṣṭsvanzaah</i>	80. <i>shiith</i>
6. <i>sheh</i>	31. <i>aktərəh</i>	56. <i>shivanzaah</i>	81. <i>akshiith</i>
7. <i>sath</i>	32. <i>ḍoitrəh</i>	57. <i>satvanzaah</i>	82. <i>ḍoishiith</i>
8. <i>zəṭh</i>	33. <i>teitrəh</i>	58. <i>arvanzaah</i>	83. <i>treishiith</i>
9. <i>nau</i>	34. <i>tsṛitrəh</i>	59. <i>kunhəzṭh</i>	84. <i>tsṛishiith</i>
10. <i>dəh</i>	35. <i>pṛṣṭstrəh</i>	60. <i>sheṭh</i>	85. <i>pṛṣṭs-shiith</i>
11. <i>kaah</i>	36. <i>sheitrəh</i>	61. <i>akəhəzṭh</i>	86. <i>sheishiith</i>
12. <i>baah</i>	37. <i>sattrəh</i>	62. <i>duhəzṭh</i>	87. <i>sat-shiith</i>
13. <i>truvaah</i>	38. <i>aratrəh</i>	63. <i>trəhəzṭh</i>	88. <i>arshiith</i>
14. <i>tsḍaah</i>	39. <i>kunəṭṣṭzjīh</i>	64. <i>tsuhəzṭh</i>	89. <i>kunnammath</i>
15. <i>pandaah</i>	40. <i>tsəṭajīh</i>	65. <i>pṛṣṭs-həzṭh</i>	90. <i>nammath</i>
16. <i>shuraah</i>	41. <i>akəṭṣṭzjīh</i>	66. <i>shiḥəzṭh</i>	91. <i>akanammath</i>
17. <i>sadaah</i>	42. <i>ḍoitrəzjīh</i>	67. <i>səṭəhəzṭh</i>	92. <i>dunammath</i>
18. <i>ardaah</i>	43. <i>teitrəzjīh</i>	68. <i>arəhəzṭh</i>	93. <i>trənammath</i>
19. <i>kunəvuh</i>	44. <i>tsṛṛṭṣṭzjīh</i>	69. <i>kunəṭṣṭattath</i>	94. <i>tsunammath</i>
20. <i>vuh</i>	45. <i>pṛṣṭstṛṣṭzjīh</i>	70. <i>sattath</i>	95. <i>pṛṣṭsnammath</i>
21. <i>akəvuh</i>	46. <i>sheṭṛṣṭzjīh</i>	71. <i>aksattath</i>	96. <i>shinammath</i>
22. <i>zəṭoovuh</i>	47. <i>səṭṛṣṭzjīh</i>	72. <i>ḍusattath</i>	97. <i>satanammath</i>
23. <i>trovuh</i>	48. <i>aratṛṣṭzjīh</i>	73. <i>trəsattath</i>	98. <i>aranammath</i>
24. <i>tsṛvuh</i>	49. <i>kunvanzaah</i>	74. <i>tsusattath</i>	99. <i>namaanammath</i>
25. <i>pəṭṣṭəh</i>	50. <i>pəṭṣṭsaah</i>	75. <i>pṛṣṭṣasattath</i>	100. <i>həṭh</i>

Alternative forms: 32, 42, 82 may begin with *doyi-* instead of *dōi-*; 33, 43 with *teyi-*; 83 with *treyi-*; 34, 44, 84 with *tsōyi-*; 35, 36, 86 with *sheyi-*. The final *h* after a vowel is very faint and is heard only in pause. The hyphen in 65, 85, 87, has been inserted to show the pronunciation.

The short unstressed *a* which may be written in accurate transcription is often not pronounced. This applies to *akavuh* 21, *akatrəh* 31, *akatzəjih* 41, *akahəzəth* 61, *akanammath* 91, etc. The best way of pronouncing is to explode the *k* and omit the following *a*. The same holds of *t* in *satatzəjih* 47, *satatrəh* 37, *satahəzəth* 67, *satasattuth* 77, etc. Similarly in *kunavuh* 19, *kunatrəh* 29, *kunatzəjih* 39, *aratzəjih* 48, *pəətsatrəh* 35, *pəətsatzəjih* 45, *pəətsashiith* 85, etc., the *n*, *r*, and *ts* must be fully pronounced. The following *a* may then be omitted.

ORDINALS. (See decl., p. 18)

Ordinals are formed by adding *-yum* to the cardinals, which are sometimes slightly changed.

1st <i>akyum</i> , <i>gəḍəpuk</i>	6th <i>sheyum</i>	11th <i>kəhyum</i>
2nd <i>doyum</i>	7th <i>satyum</i>	12th <i>bəhyum</i>
3rd <i>treyum</i>	8th <i>əəhyum</i>	13th <i>truvəəhyum</i>
4th <i>tsuuryum</i>	9th <i>nəvyum</i>	14th <i>tsəḍəəhyum</i>
5th <i>pəətsyum</i>	10th <i>dəhyum</i>	

16 to 18, and 49 to 58 change *-aah* to *-əəh* before adding *-yum*.

19 to 38, and 59 to 68 are unchanged before *-yum*.

69 to 99 drop the final *h* before adding *-yum*.

39 to 48 change *-əəjih* to *-əəj'* before *-yum*.

In 39 to 48, both cardinal and ordinal, the *j* is sometimes pronounced *zh*.

PRONOUNS

Nom.	<i>bə</i> I	<i>əs'</i> we	<i>tsə</i> thou	<i>təh'</i> you
Dat. Abl. Ag.	<i>mə</i>	<i>asi</i>	<i>tse</i>	<i>təhi</i>

myoon "my", *soon* "our", *coon* or *cyoon* "thy" are declined as follows:—

	Masc.			Fem.	
Sg. N.	<i>soon</i>	Pl. <i>səən'</i>	Sg. <i>səən</i>	Pl. <i>saəni</i>	
Dat.	<i>səənīs</i>	<i>saənyən</i> or <i>saənən</i>	<i>saəni</i>	<i>saənen</i>	
Ab.	<i>saəni</i>	<i>saənyau</i>	<i>saəni</i>	<i>saənaυ</i>	
Ag.	<i>səən'</i>	<i>saənyau</i>	<i>saəni</i>	<i>saənaυ</i>	

In pronunciation *səzn'* is practically the same as *səzn*, and *saanyau* as *saapau*. *tuhund* "your" is declined like *sund* on p. 17.

All pronouns of the 3rd person have in the sing. a special form for use with inanimate things. It is here called neuter.

(1) He, she, that.

	Nom.	Gen.	Dat.	Abl.	Agent.
Sg. Masc.	<i>su</i>	<i>təm'sund</i> or <i>tasund</i>	<i>təmis</i>	<i>təmi</i>	<i>təm'</i>
Fem.	<i>sə</i>	"	"	"	<i>təmi</i>
Neut.	<i>tih</i>	<i>təmyuk</i>	<i>təth</i>	<i>təmi, tau</i>	<i>təm'</i>
Pl.	<i>tim</i> (fem. <i>timə</i>)	<i>timanhund</i> or <i>tihund</i>	<i>timan</i>	<i>timau</i>	<i>timau</i>

(2) He, she, that.

Sg. Masc.	none	<i>əm'sund</i>	<i>əmis</i>	<i>əmi, avə</i>	<i>əm'</i>
Fem.	"	"	"	" "	<i>əmi</i>
Neut.	none	<i>əmyuk</i>	<i>əth</i>	" "	<i>əmi</i>
Pl.	<i>am</i> (fem. <i>amə</i>)	<i>amanhund</i>	<i>aman</i>	<i>amau</i>	<i>amau</i>

(3) He, she, that.

Sg. Masc.	<i>hu</i>	<i>hum'sund</i>	<i>humis</i>	<i>humi</i>	<i>hum'</i>
Fem.	<i>hə</i>	"	"	"	<i>humi</i>
Neut.	<i>hu</i>	<i>humyuk</i>	<i>huth</i>	"	<i>hum'</i>
Pl.	<i>hum</i> (fem. <i>humə</i>)	<i>humanhund</i>	<i>human</i>	<i>humau</i>	<i>humau</i>

(4) This.

Sg.	<i>yih</i>	<i>yem'sund</i>	<i>yemis</i>	<i>yemi</i>	<i>yem'</i> (fem. <i>yemi</i>)
Neut.	"	<i>yemyuk</i>	<i>yeth</i>	"	<i>yem'</i>
Pl.	<i>yim</i> (fem. <i>yimə</i>)	<i>yimanhund</i> , <i>yihund</i> , <i>yuhund</i>	<i>yiman</i>	<i>yimau</i>	<i>yimau</i>

A village form of this pronoun has oblique *nəm'sund*, *nəmis*, *nəmi*, etc., with fem. sing. nom. *nəh*, and neut. sing. dat. *nəth*.

(5) *yus* "who" (relative), fem. *yossa*, is declined in the same way as *yih* "this", all the forms being the same except the nom. sing. masc. and fem.

(6) *kus*, who?

	Nom.	Gen.	Dat.	Abl.	Agent
Sg. Masc.	<i>kus</i>	<i>kəm'sund</i>	<i>kəmis</i>	<i>kəmi</i>	<i>kəm'</i>
Fem.	<i>kəssə</i>	"	"	"	<i>kəmi</i>
Neut.	<i>kyaah</i>	<i>kamyuk</i>	<i>kəth</i>	<i>kəmi</i>	<i>kəm'</i>
Pl.	<i>kam</i> (fem. <i>kamə</i>)	<i>kamanhund</i>	<i>kaman</i>	<i>kamau</i>	<i>kamau</i>

kāāh "some one, any one", masc. and fem. the same.

	Masc. Fem.	Neut.	Masc. Fem., Neut
Sg. N.	<i>kāāh</i>	<i>kēēh, kēētshaah</i>	Pl. <i>kēēh, kēētshaah</i>
Dat.	<i>kāāsi</i>	<i>kuni</i>	<i>kēētsan</i>
Abl. Ag.	<i>kāāsi</i>	<i>kuni</i>	<i>kēētsau</i>

VERBS

Present, I am, etc.

Person	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>bə chus</i>	<i>bə ches</i>	<i>əs' chih</i>	<i>əs' cheh</i>
2.	<i>tsə chukh</i>	<i>tsə chekh</i>	<i>toh' chivə</i>	<i>toh' chavə</i>
3.	<i>su chuh</i>	<i>sə chch</i>	<i>tim chih</i>	<i>timə cheh</i>

The final *h* of the sing. pronouns is pronounced only in pause.

Past, I was, etc.

Person.	Masc.	Fem.	Masc.	Fem.
1.	<i>bə oosus</i>	<i>bə əsəs</i>	<i>əs' əs'</i>	<i>əs' aasə</i>
2.	<i>tsə oosukh</i>	<i>tsə əsək</i>	<i>toh' əs'və</i>	<i>toh' aasvə</i>
3.	<i>su oos</i>	<i>sə əs</i>	<i>tim əs'</i>	<i>timə aasə</i>

Future, I shall be, etc.

Person.	Masc. Common or Fem.	Masc. or Fem.
1.	<i>bə aasə</i>	<i>əs' aasau</i>
2.	<i>tsə aasakh</i>	<i>toh' əsiuv</i>
3.	<i>su (sə) aasi</i>	<i>tim (timə) aasan</i>

For the very slight difference between the *aa* of *aasə* and the *aa* of *aasi* and for the much greater difference between the *a* of *karə* "I will do" and *kari* "he will do", see p. 9, l. 11.

The ending *-iuv* in *əsiuv* is practically one syllable. It might be written *əsiv* with the understanding that the *v* is of the *u* type.

Imperative and Precative

Be thou, may he be, etc.

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
2.	<i>tsə aas</i>	<i>toh' əsiuv</i>
3.	<i>su (sə) aasin</i>	<i>tim (timə) aasin</i>

Past Conditional

(If) I had been ; I should have been (if)

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
1.	<i>bə aasuhə</i>	<i>əs' aasahə</i>
2.	<i>tsə aasahə</i>	<i>toh' əs'hiv</i>
3.	<i>su (sə) aasihe</i>	<i>tim (timə) aasahən</i>

Past.

I went, etc.

Masc.	Fem.	Masc.	Fem.
<i>bə pokus</i>	<i>pəcəs</i>	<i>pək'</i>	<i>paci</i>
<i>tsə pokukh</i>	<i>pəcəkh</i>	<i>pək'və</i>	<i>pacvə</i>
<i>su pok</i>	<i>sə pəc</i>	<i>pək'</i>	<i>paci</i>

I fled

<i>tsolus</i>	<i>tsəjəs</i>	<i>tsəl'</i>	<i>tsaji</i>
<i>tsolukh</i>	<i>tsəjəkh</i>	<i>tsəl'və</i>	<i>tsajvə</i>
<i>tsol</i>	<i>tsəj</i>	<i>tsəl'</i>	<i>tsaji</i>

vuchun "to look, look at, see" *karun* "do"; *anun* "bring";
maarun "kill".

For variations in the *u* of *vuchun* see Note on *uu*, *u*, pp. 10, 11.

Infinitive: *vuchun*.

Fut. pass. partep.: *vuchun*, masc. sing.; plur. *vuchən'*; fem. sing. *vəchən*; plur. *vəchəpi*.

vuchanii "it is to be seen"; so for other verbs.

vuchith (*vəchith*) "having seen", *kərith* "done", *ənith* "brought"; *məzərith* "killed".

vuch' *vuch'*, *vəch'* *vəch'* "having seen repeatedly", *kər'* *kər'* "done", *ən'* *ən'* "brought", *məzər'* *məzər'* "killed".

Past Participles

Masc. sing.	<i>vuch</i> , seen	<i>kor</i> , done	<i>on</i> , brought	<i>moor</i> , killed
„ pl.	<i>vuch'</i> (<i>vəch'</i>)	<i>kər'</i>	<i>ən'</i>	<i>məzər'</i>
Fem. sing.	<i>vəch</i>	<i>kər</i>	<i>ən</i>	<i>məzər</i>
„ pl.	<i>vəchi</i>	<i>kari</i>	<i>əpi</i>	<i>maari</i>

For fem. pl. *vəchi* we should have expected *vuchi*; *vuchi*, however, means "twisted", from *vuthun* "twist", and Kashmiris appear to distinguish unconsciously between the two.

Masc. sing.	<i>vuth</i> , twisted	<i>phut</i> , burst
„ plur.	<i>vuth'</i>	<i>phut'</i>
Fem. sing.	<i>vəth</i>	<i>phəṭ</i>
„ plur.	<i>vuchi</i>	<i>phuci</i>

The *u* in *vuthun* "twist" and *phutun* "burst" does not tend towards *ə* so much as the *u* of *vuchun* "look".

Nouns of Agency

Masc. sing.	<i>vuchavun</i>	<i>vuchanvool</i>	<i>anavun</i>	<i>ananvool</i>
„ plur.	<i>vuchavən'</i>	<i>vuchanvəzəl'</i>	<i>anavən'</i>	<i>ananvəzəl'</i>
Fem. sing.	<i>vəchavəp</i>	<i>vəchanvəzəp</i>	<i>anavəp</i>	<i>ananvəzəp</i>
plur.	<i>vəchavəpi</i>	<i>vəchanvəzəpi</i>	<i>anavəpi</i>	<i>ananvəzəpi</i>

The *u* in *vuchavən'*, *vuchanvəzəl'* tends towards *ə*.

seen	done	brought	killed	risen
<i>vuchmut</i>	<i>kormut</i>	<i>onmut</i>	<i>moormut</i>	<i>khotmut</i>
<i>vuchmət'</i>	<i>kərmət'</i>	<i>ənmət'</i>	<i>məzrmət'</i>	<i>khətmət'</i>
<i>vəchməts</i>	<i>kərməts</i>	<i>əpməts</i>	<i>məzrməts</i>	<i>khətməts</i>
<i>vəchimətsə</i>	<i>karimətsə</i>	<i>əpmətsə</i>	<i>maərimətsə</i>	<i>khətsəmətsə</i>

The *u* in *vuchmət'* tends towards *ə*.

Future and Present Subjunctive

<i>vuchə</i>	<i>karə</i>	<i>anə</i>	<i>maərə</i>
<i>vuchakh</i>	<i>karakh</i>	<i>anakh</i>	<i>maərahkh</i>
<i>vuchi</i>	<i>kari</i>	<i>ani</i>	<i>maari</i>
<i>vuchau</i>	<i>karau</i>	<i>anau</i>	<i>maərau</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzriuv</i>
<i>vuchan</i>	<i>karan</i>	<i>anan</i>	<i>maəran</i>

Imperative, Precative

<i>vuch</i>	<i>kar</i>	<i>an</i>	<i>maar</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzrin</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzriuv</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzrin</i>
<i>vuchtə</i>	<i>kartə</i>	<i>antə</i>	<i>maartə</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzr'tan</i>
<i>vuch'tau</i>	<i>kə'rtau</i>	<i>əp'tau</i>	<i>məzr'tau</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzr'tan</i>
<i>vuch'zi</i>	<i>kə'r'zi</i>	<i>əp'zi</i>	<i>məzr'zi</i>
<i>vuch'zihe</i>	<i>kə'r'zihe</i>	<i>əp'zihe</i>	<i>məzr'zihe</i>

Past Conditional

<i>vuchahəz</i>	<i>karahəz</i>	<i>anahəz</i>	<i>maərahəz</i>
<i>vuchahəzkh</i>	<i>karahəzkh</i>	<i>anahəzkh</i>	<i>maərahəzkh</i>
<i>vuchihe</i>	<i>karihe</i>	<i>anihe</i>	<i>maarihe</i>
<i>vuchahəzv</i>	<i>karahəzv</i>	<i>anahəzv</i>	<i>maərahəzv</i>
<i>vuch'hiiv</i>	<i>kə'r'hiiv</i>	<i>əp'hiiv</i>	<i>məzr'hiiv</i>
<i>vuchahəzn</i>	<i>karahəzn</i>	<i>anahəzn</i>	<i>maərahəzn</i>

The vowel *a* in the middle syllable of the above words is almost inaudible.

Past Tenses. These are best understood by a reference to Urdu.
Past tense.

<i>me vuch,</i>	<i>maĩ ne dekhū</i>	<i>kor</i>	<i>on</i>	<i>moor</i>
<i>me vəch,</i>	<i>maĩ ne dekhī</i>	<i>kər</i>	<i>əp</i>	<i>məzr</i>
<i>me vuch',</i>	<i>maĩ ne dekhē</i>	<i>kər'</i>	<i>əp', ən'</i>	<i>məzr'</i>
<i>me vəchi,</i>	<i>maĩ ne dekhī</i>	<i>kari</i>	<i>əpi</i>	<i>maari</i>

For "they were brought" (masc.) it is immaterial whether we write *ən'* or *ɛn'*, for a palatalized *n* as in *ɛn'* hardly differs from a palatal *n* itself palatalized.

The Past tense with suffixes.

dekhā-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.

vuchum, vuchuth, vuchun, vuchvə, vuchukh.

korum, koruth, korun, korvə, korukh.

onum, onuth, onun, onvə, onukh.

moorum, mooruth, moorun, moorvə, moorukh.

dekhī-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.

vəchəm, vəchəth, vəchən, vəchvə, vəchəkh.

kəram, kərəth, kəran, kərvə, kərəkh.

ɛpəm, ɛpəth, ɛpən, ɛpvə, ɛpəkh.

məzəram, məzərəth, məzəran, məzərvə, məzərəkh.

dekhe-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.

vuchim, vuchith, vuchin, vuch'və, vuchikh.

kərim, kəriith, kərin, kə'r'və, kərikh.

ɛpim, ɛpith, ɛpin, ɛp'və, ɛpikh.

məzərim, məzəriith, məzərin, məzə'r'və, məzərikh.

dekhī-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.

vuchem, vucheth, vuchen, vuchivə, vuchekkh.

kareṃ or karyem (so throughout), *kareth, karen, karivə, karekh.*

apem, apeth, apen, apivə, apekkh.

maareṃ, maareth, maaren, maarivə, maarekh (or with *y*, as *karyem*).

Note that in these words the *e* in the second syllable is almost like English *u* in "hut", tending sometimes towards *a* in "hat".

dekhā-māi-ne, -tum-ne.

vuchyoom, vuchyooovə.

karyoom, karyooovə.

anyoom, anyooovə.

maaryoom, maaryooovə.

dekhī-māi-ne, -tum-ne.

vəchyeyem, vəchyeyvə.

karyeyem, karyeyvə.

apeyem, apeyvə.

maaryeyem, maaryeyvə.

dekhe-māi-ne, -tum-ne.

vuchyeem, vuchyeevə.

karyeem, karyeevə.

anyeem, anyeevə.

maaryeem, maaryeevə.

dekhī-māi-ne, etc., the same as *dekhī-māi-ne*.

PART III
KASHMIRI TEXTS
THE STOLEN MARE

1. *gaamas 3kis manz oos roozaan akh gruustaa (z3miindaar),*
village one in was living one farmer-one farmer,
3mis3i 33s' z3 gur' t3 akh gur, yim zan se3haa
to-him-indeed were two horses and one mare, which as-if very
k3amtii 33sis. ath gaamas andar 33s' se3haa gur'-tsuur
costly were-to-him. that village in were many horse-thieves
sapdaan; yi z33nith roth 3mis, ami khayaala-kin shekh
becoming; this knowing rose to-him that thought-from doubt
zi my33n' gur' ma-t3 nitan tsuuri. ami gaamaci baraadr3i manz
that my horses not they-may-take theft-in. That village's brotherhood in
oos yi maan3n3 yivaan akh raaz3 shekh3z, zaah oos n3 yi
was he acknowledged coming one rich man, ever was not he
k33si-hund g3nzraan n3 oosus k33si-hund azarun; prath
anyone's watching nor was-to-him anyone's jealousy: every
d3h3 oos yi gatshaan pan3n' gur' hyeth 3kis jangalas manz.
day was he going own horses taking one jungle in.

2. *aki d3h3 z3 tsoor m3il gari niirith samkhyis z3n'*
One day two four miles house-from going-out met-him men
joraa. yim3v3ii prutshas panun soorui haal, khaaskar
a-pair. By-them-indeed was-asked-to-him own all story, especially
3kis guri-hund, yoss3 ti s33t' 33s3s; shaam-vakht3 yeli zyun
one mare's, which him with was-to-him; evening-time when wood
ts3tith m3klyau, 3m' hy3c n3 akh gur l3bth3ii;
cutting he-finished, by-him could not one mare find-indeed;
se3haa vakhath korun saraf, magari kuni lobun
much time was-made-by-him spent, but anywhere was-found-by-him
n3 guri-hund pai.
not mare's trace.

3. *se3haas kaalas s333c3ih, pyoos timan d3n zanyen-hund*
much time thinking, fell-to-him them two men's

yaad ; panən' dīlan vonnas zi yiməvəii
 remembrance;own heart-by was-said-by-it-to-him that by-them-indeed

aasi yi gur nīməts ; aphsuus kəriṭh aau baakii
 will-be this mare taken ; regret making he-came remaining

gur' hyeth vaapas panun garə : pəhər ək' draau beyi
 horses taking, back own house (to) : in-watch one he-went-out again

apigəṭi manz panəp gur tsaandəni, magar kuni aayes
 darkness in own mare to-see, but anywhere she-came-to-him

nə athi ; kooci kooci phiirith voot əkis saraai nish ;
 not to-hand ; in-lane in-lane wandering he-arrived one serai near ;

ati vuchin naaras ənd'-ənd' səṭhaa musaaphir, yim
 there were-seen-by-him fire round many travellers, who

zan panənyen guryen-hund haal əs' vanaan. ək' zən'
 as-it-were own horses' story were telling. By-one man

von zi myoon gur chu əṭṭhə-vuhur ; prath vərii chus əmis guris
 was-said that my horse is eight-year ; every year I-am to-this horse

trei phiri naal laganaavaan ; zaa chu nə yi langaan yaa path
 three times shoes attaching ; ever is not it going-lame or behind

roozaan ; yeli-yeli kaami-hund zoor chu aasaan, yi chu səṭhaa kəəm
 remaining ; whenever work-of press is being, it is much work

divaan.

giving.

4. *byaakh zon voth panənyen guryen-hund giṭh gyevani.*

Another man rose own horses' song to-sing.

taməək' daam daam cevaan bəran ənd'-ənd' səəri
 Tobacco puff puff smoking was-filled-by-him round whole

jaai dəhi səət' yutaamat kāāh kəəsi aau nə booznə.
 place smoke with to-such-extent-that anyone to-anyone came not seen.

əm' hyut panəni safruk pai tə patə vanun.

By-him was-begun own journeys sign and trace to-tell.

5. *yi soorui buuzith, draau yi gruust ami saraai manzə*

This all hearing, went-out this farmer that serai from-in

vaapas. panəpi guri-hund zyon tə rachun pyoos yaad.

back. Own mare's birth and rearing fell-to-him memory.

pakaan pakaan voot yi skis zhompri manz ; ati vuchun
 Going going arrived he one hut in ; there was-seen-by-him
akh budə ; əmisəii vonun ami rəts-hund soorui
 one old-man ; to-him-indeed was-said-by-him that night's all
yi-kēētshaa əm' buuzmut oos. budan dyutnas səthaa
 whatever by-him heard was. By-old-man was-given-to-him much
dilaas madaar. ati taməək' daamaa ceth draau
 comfort consolation. There tobacco a-puff having-smoked he-went-out
garə vaapas. təri sət' athə təryyəis.
 to-house back. Cold with hands got-cold-to-him.

6. *vat'-vat' yim luuk pakaan əs', səri vuchin*
 On-the-way what people walking were, all were-seen-by-him
khəsh. əm' zoon zi "yi khəshii tə gamgiinii che
 happy. by-him was-considered that "this happiness and sadness are
yinsaan-səndi khətrə dunyaahas manz Bagvaanan (Khəəlikan)
 for-man's sake world in by-God (Creator)
thəməts". Yuthui gari nish nəzliikh voot ; panə kuur
 placed ". Thus-indeed house near near he-arrived, own girl
vəchən dooraan ; əm-səndis buthis pyəth vuchun
 was-seen-by-him running ; her face on was-seen-by-him
rang-tə-roogan aamut.
 colour-and-polish (= delight) come.

7. *yi əi tiits khəsh gəməts panə rəvməts gur vuchith zi*
 She came so happy become own lost mare having-seen that
məlis hyokun nə akh lafaz venith. səthayyi kəl path hyotun
 to-father could not one word say. Much time after she-began
vanun "kaak ! əsi ləb gur". əmis əau yuut joosh
 to-say "Father ! by-us found mare ". To-him came such enthusiasm
baḍi ditsen krakə, yutaamat əndyen sameyi luuk ;
 great were-given-by-him noises, so-far-that round gathered people ;
saarini baaseu yi chu mot. əmis nə kəsi-hund parvaayi gau, nə
 to-all it-seemed he is mad. to-him not anyone's care went, not
buuzun yuhund vanun, nə boozen yihənə
 was-heard-by-him their speaking, not heard-by-him their
kəthə.
 words.

8. *koori vonnas "kaakh! yim chi thathə*

By-girl was-said-by-her-to-him "Father! They are mocking *karaan.*" *dənavai tsəl' ami sadki pyethə tə aai gaamas kun.* making." Both fled that road from-on and came village towards.

guri yeli panun məzlikə-sənzə kathə booza, ami ti hyetsə
By-mare when own owner's words were-heard, by-it too were-begun

latə dipi; raz tsəthith darvaazə phutroovun, tə əmis
kicks to-be-given; rope having-broken door was-burst and him
nish vəzts. dənavaii gəzi səthaa khəsh, magar gruustis kyits
near arrived. Both became very happy, but farmer for

ruuz əkis dən dohan-həndi-khəztrə kəzm. magar darvaazə sheerun
remained one two days'-sake work. But door mending
tə gudoom banaavun (raz banaavəp) baasyoos nə tyuut nəkhsaan.
and rope making (rope making) seemed-to-him not so-much loss.

Paat-shaahə sənz Kath

THE STORY OF THE KING

Hatim's Tales, p. 171

1. *paat-shaa oos; dapaan vəstaad sui paat-shaa oos neeraan*

A-king was; saying the-teacher, that-very king was going-out
prath dəho əth' zuunəḍabi pyəth; əth' oos pyethkəyri ool jaanaavaaran
every day that roof-room upon; to-it was on-top nest birds

hund; yim əzs' prath-dəho yihənz boolbəzsh boozaan; yim əzs'
of; they were every day their chirping hearing; they were

paat-shaa sənd' bəzts zə səthaa khəsh gatshaan; dəhə aki
king of family-members two very pleased becoming; day one

boolbəzsh ati əzsənə kəh gatshaan; dəp ami paat-shaabaayri paat-
chirping there wasn't any going; was-said that queen-by king-

shaahas "az koonə che gatshaan boolbəzsh?" vuchukh

to "to-day why-not is going chirping?" was-looked-by-them
ath əzlis; əth' manz baci zə muumət'. vəzlikh
that nest-to; that-indeed in young-ones two dead. They-were-lowered-

bən; səthaa phyuur yiman paat-shaa səndyən dən
by-them down; much grieved to-these king of two

baatsan ; *zənikh* *vəziir gaṭṭəl' gaṭṭəl'* ;
family-members were-brought-by-them viziers clever clever ;

dophakh “ *nəman vuch'tav kyaa chu goomut ?* ”
was-said-by-them-to-them “ to-them please-look what is gone ? ”

vuch'hakh *yiman rootmut kund hətis* ;
were-seen-by-them-to-them to-them was-seized thorn to-throat ;

daanaa vəziiran-ək' *dopnakh* “ *yi che yiman*
wise vizier-one-by was-said-by-him-to-them “ this is to-them

panəp məzj muuməts ; *əm'* *naran kərməts byaakh vərəz* ;
own mother dead ; by-that male was-made second second-wife ;

ami chunakh dyutmut aampə kani kund ; *amii*
by-her is-by-her-to-them given feeding during thorn ; by-that-indeed
chi yim muumət' ” ; *paat-shaa vanaan paat-shaabaayi* “ *bəii marai*
are they dead ” ; king saying to-queen “ I-indeed die-if
tə kər'zi nə kuni ” . *paat-shaabaayi vanaan paat-shaahas*
thou shouldst-make not at-all ” . Queen saying to-king

“ *bəii marai tə kər'zi nə kuni* ” . *kor yimau drii kasam paanvəzj* ;
“ I-indeed, etc. ” Was-made by-them vow oath mutually ;

yi kyaazi korukh drii kasam ? dopukh “ *asi chi*
this why was-made-by-them vow oath ? Was-said-by-them “ to-us are
gabar zə ; *timan kyaa kari vərməzj yau mool yii ?* ”
sons two ; to-them what will do stepmother or father this-indeed ? ”

2. *kəh kaalaa gau, paat-shaabaayi məyi* ; *paat-shaa kuni*
Some time went ; queen died ; king at-all
karaan chunə ; *tikyaazi paanvəzj oosukh dəyau baatsau*
making is-not ; because mutually was-by-them two family-members-by
drii kasam kormut. vaaryaah kaalaa gau ; *aai vəziir* ;
vow oath made. Long time went ; came vazirs ;

dopukh paat-shaahas “ *paatshaaham, nyēthər gatshi karun* ”
was-said-by-them king-to “ my-king, marriage is-proper to-do ”

vaaryaah kaal kəh boozaan chukhnə : *korhas*
long time anything hearing is-not-to-them : was-made-by-them-

zoor vəziirau, korun neethər.
to-him force by-vazirs ; was-made-by-him marriage.

3. *yim paat-shaazaada zə 33s'*; *tim 33s' paraan sabakh.*
 These princes two were; they were reading lesson.

Dohə aki paatshaabaayi sapəz timan pyaṭh khafə; *paatshaah*
 On-day one the-queen became them upon angry; the-king

chus dapaan "ti kyaa gooi" *Dopnas*
 is-to-her saying "that what happened-to-thee?" Was-said-by-her-to-

"godə dim tihənə vəzlinji zə, adə mutsrai bar."
 him "first give-to-me their hearts two, then I-will-open-to-thee door."

4. *dyutun hukum vəziiran.* *tim 33s' paraan*
 Was-given-by-him order to-vazirs. They were reading
sabakh tsaatṭhaal; *dopnakh* "maarvaatlan
 lesson in-school. was-said-by-him-to-them "to-executioners

kəryuukh havaalə; *timai maaranakh."* *voot vəziir*
 make-them in-custody; they-indeed will-kill them." arrived vaziir

yiman paatshaazaadan nishin; *sethaa goos yinsaaph*;
 these princes near; much happened-to-him pity;

dopnakh "vəsiuv bən tsaatṭhaalə, tsəliuv yemi
 was-said-by-him-to-them "descend down from-the-school, flee this
shaahrə"; *tim tsəl'*; *vəziiran kər kəzm*; *dopun*
 city-from"; they fled; by-vazir was-done a-work; was-said-by-him

maarvaatlan "məryuukh huun' zə"; *məzrikk*
 to-executioners "kill-for-them dogs two"; were-killed-by-them

huun' zə, kajakh yiman vəzlinji zə; *lazakh*
 dogs two, were-extracted-by-them to-them hearts two; were-put-by-

ṭəkis; *gəi heth paatshaabaayi*; *dophas*
 them to-a-tray; they-went taking-(them) to-queen; was-said-by-

"ənai nəmə shaahzaadan hənə vəzlinji zə;
 them-to-her "are-brought-to-thee these princes of hearts two;
thaav darcaazə tə rəṭh." *thovnakh darcaazə*,
 open door and seize." Was-opened-by-her-for-them door;

racyen yimə vəzlinji zə; *dophas* "yimə
 were-seized-by-her these hearts two; was-said-by-them-to-her "these

chei timan dən hənə"; *byuuth ət' paat-shaah paat-shəzhii*
 are-to-thee them two of"; sat there the-king sovereignty

karni.
 for-doing.

5. *yim bəzi baarən' zə vət' beyis paat-shaahas əkis*
 these brothers brethren two arrived another king one
nish. Dopnakh paat-shaahan "toh' chivə shaahzaadə
 near. Was-said-by-him-to-them by-the-king "you are princes to-
me yivaan booznə; toh' vən'tau toh' kyithpəzəth' chivə yoor
 me coming considered; you say-please you how are here
leg'mət'; kyaa sabab chu?" timau dophas yi
 arrived? What cause is?" by-them was-said-by-them-to-him this
panun gudurun; dopnakh "bihiuv me nish
 their-own happening; was-said-by-him-to-them "sit me near
nookar"; biith' nookar; əmis əs' paatshaahas prəzn'
 as-servants" they-sat as-servants; to-that were to-the-king old
golaam zə; yim zə ti biith'; gəi tsoor; tsən zanyen
 slaves two; these two also sat; became four; to-the-four persons
kərin zimə raatas tsoor pəhər; gədpukui
 were-made-by-him in-charge by-night four watches; first-indeed
pəhrə chu lagaan əmis shaahzaadas zithis-hiithis; paat-shaa səndyan
 guard is attaching to-this prince old(er)-like; king of
dəyan baatsau troovukh araam.
 two family-members was-found-by-them rest.

6. *golaam chu vədpi, nazar ches paat-shaa səndyen*
 The-slave is standing look is-to-him king of
dən baatsan kun. yimavəi syod log vasni
 two husband-wife towards. Them-indeed before began to descend
shaahmaar taalvə kiñ; golaam chu vuchaan; yeli yi shaahmaar
 a-snake roof towards; slave is looking; when this snake
log vaatani əmis paatshaabaayi-həndis badanas nish, aau laaraan
 began to-arrive that queen's body near, came running
golaam, ləzyən shamshiir; əmis shaahmaaras hani-hani
 slave, was-struck-by-him sword; to that snake in-piece in-piece
kərinas təkə, tshunun palangas tal;
 were-made-by-him-to-it pieces, was-thrown-by-him. bed under;
shamshiiri həndis tēgas volun phamb; log badanas
 sword of blade-to was-wrapped-by-him cotton; he-began body
vəthrani; dopun "əmis aasi shaahmaarsund zaahar
 to-wipe; was-said-by-him" to-this will-be snake's poison

laaryoomut." *ami moojib oos vothraan* ; *paat-shaah gau bedaar* ;
touched." For-that reason he-was wiping ; king went awake ;

vuchun golaam aamut nãzdiikh shamshiir hyeth
was-seen-by-him slave come near sword having-taken
nãn ; *ami-sund pãhrã mäkalyau* ; *aau dõyimis golaamsund pãhrã* ;
naked ; his watching ended ; came second slave's watching ;
aau nãzdiikh ; *dopnas* " *ai golaam, yusakhaa aagas*

he-came near ; was-said-by-him-to-him " O slave, whoever master
pyath bevaphai kari, tas kyaa vaati karun ? " *yi*
upon unfaithfulness does, to-him what is-proper to-do ? " This

vothus golaam phiirith " *paat-shaaham, tas gatshi kalã*
rose-to-him slave answering " my-king to-him it-is-right head

tsaatun, beyi bastã vaalãn, paatshaaham,
to-be-cut-off, further skin to-be-brought-down, My king,

bã vanai daliilaa tsã thaautam tath kan."
I tell-thee a-certain-story, thou please-place-for-me to-it ear."

7. *dopnas golaaman paatshaahaa akh oos* ;
was-said-by-him-to-him by-slave " a-certain-king one was ;

sui gau dõhã aki sããlas shikaaras kunui zun ; *sæt'*
he-indeed went day one for-pleasure-trip hunting one-only person ; with

oosus pããz ; *voot jaayi ækis* ; *lãjãs treesh* ;
was-to-him hawk ; he-arrived to-place one ; attached-to-him thirst ;

banaan ches nã kunii ; *vuchun jaayi ækis*
becoming is-to-him not anywhere ; was-seen-by-him in-place one

aab hyuh ; *æt'* *dyutun barchi sæt' dõbã hããn* ;
water like ; to-it was-given-by-him spear with hole little ;

koḍun baglõ manzã pyaalã ; *lodun ath*
was-extracted-by-him armpit from-in cup ; was-filled-by-him that

pyaalas aab ; *hyotun con* ; *aas pããz* ;
cup-to water ; was-begun-by-him to-drink ; came-to-him hawk ;

tshunnas trããvith ; *beyi borun yi*
was-thrown-by-it-for-him leaving ; again was-filled-by-him this

aab-pyaalã ; *hyotun con* ; *aas beyi yi*
water-cup ; by-him-was-begun to-drink ; came-for-him again this

pããz ; *dõyi laṭi tshunnas trããvith* ; *paatshaahas*
hawk ; two times was-thrown-by-it-for-him leaving ; to-the-king

khot zaahar ; treyimi lati borun ; dachini atha
 rose poison (wrath) ; third time it-was-filled-by-him right hand-with

chu ath pyaalas thaph karith ; khohvur atha thoorun
 is that cup grasping having-made ; left hand was-placed-by-him

nebar ; yuthui hyotun con, tyuthui aan p33z,
 outside ; as-indeed was-begun-by-him to-drink, so-indeed came hawk,

tshunnas tr33vith ; ditsas 3m' thaph,
 was-thrown-by-him-for-him leaving ; was-given-to-it by-him grasping,

rotun latan tal, hyetsanus pakha za,
 was-seized-by-him feet under, were-taken-by-him-for-it wings two,

k3d'nas taan ; yi yeli moorun
 were-extracted-by-him-for-it limbs ; this when was-killed-by-him

pat3 phyuurus stith3i ; v3n treesh ceyen
 afterwards-it-repented-to-him there-indeed ; now water was-drunk-by-him

n3 ; gau vuchani ath aabas aasinaa kupi aagur ? pakaan
 not ; he-went to-see that water-to is-there-not somewhere source ? going

chu paatshaah voot jaayi 3kis ; vuchun ati shaahmaar
 is king he-arrived place one ; by-him-was-seen there snake

sh3ngith ; 3mis3i neeraan 33s kip (or 33s3 kip) laal. yi
 asleep ; to-it-indeed coming-out mouth from poison. This

aab oos zaahar ; yi chus vanaan golaam 3mis paatshaahas
 water was poison ; this is-to-him saying slave to-that king

"hargaa ki su paatshah s3 treesh ceyihe, su marihe. v3n
 "if that that king that water had-drunk, he would-have-died. Now

taftiish karihe su paatshaa tas p33zas maarihe n3.
 inquiry if-he-had-made, that king that hawk would-have-killed not.

paatshaaham, s3i che daliil ; taftiish gatshi karun.
 My-king, that-indeed is story ; inquiry is-right to-make.

8. *m3kalyau 3m'sund p3hr3 ti ; aan treyum p3hr ; za g3i*
 Ended his guard also ; came the-third watch ; the-two went

paanas biith' ; paatshaa chu bedaar ; dapaan chu 3mis
 of-themselves seated ; the-king is awake ; saying is to-that

treyimis p3hr333is, dapaan chus, "ae golaam, yus-akhaa aagas-pya3h
 third guarder (sentry), saying is-to-him "O slave, whoever master upon

dagaa kari, tas kyaa vaati karun ? " *dopnas*
 deceit may-do, to-him what is-right to-do ? Was-said-by-him-to-him
phiirith ɜm' golaaman su gatshi sangsaar karun ; baakzi, paatshaaham,
 in-return by-that slave him is-right stoning to-do ; further, my-king,
taftiish gatshi karun ; bə vanai daliilaa tsə thaavum kan.
 inquiry is-proper to-make ; I will-tell-thee story, thou place-me ear.

9. *dapaan chus su oos sodaagaaraa akh, sui oos*
 saying is-to-him he was merchant one, he-indeed was
sethaa bakhtaavar ; tɛmis pyaaru muhim ; tɛmisɛi oos huun ;
 very rich ; to-him fell poverty ; to-him-indeed was dog ;
byaakh sodaagaaraa oos : dopnas "yi huun maa
 another merchant was : by-him-was-said-to-him " this dog not
kənhan ? " dopnas "kənan.
 wilt-sell-it ? " By-him-was-said-to-him " I-will-sell-it.
karus mɔl ; kornas mɔl rɔpyi hath ;
 make-for-it price " ; was-made-by-him-for-it price rupees 100 ;
dyutnas mɔl ; nyuuv sodaagaaran
 was-given-by-him-to-him price ; was-taken by-merchant
yi huun ; draau sodaa hyeth ; voot
 this dog ; he-went-out merchandise taking ; he arrived
jaayi ɜkis ; lɛjɔs raat ; raath-kyut tsaas tsuur ;
 at-place one ; attached-to-him night ; night-by entered-for-him thieves ;
nyuuhas yi maal ; huun chu vuchaan ; ɜm'
 was-taking-by-them-for-him this property ; the-dog is looking ; by-him
kor nə kɛh ti sadaah ; phol gaash ; sodaagaar gau
 was-made not any even noise ; burst dawn ; the-merchant became
bedaar ; vuchun tɔ maal nə kupii ; dapaan chu
 awake ; was-looked-by-him, and property not at-all ; saying is
yath kyaa goom ? aau huun. ɜm' kɛrnas
 to-this what became-to-me ? Came the-dog. By-him was-made-by-him-
poshaakas thaph ; chus lamaan ; huun draau
 to-him to-garment a-seizing ; he-is-to-him pulling ; the-dog went-out
brɔh brɔh, patɔ patɔ chus sodaagaar ;
 in-front in-front, behind behind is-to-him the-merchant ;
vaatnoovun ɜkis mɛɜdaanas manz ; vuchun
 he-was-caused-to-arrive-by-him one plain in ; was-seen-by-him

ati tsuurau thoumut asund maal; prazanoorun;
there by-thieves placed his property; was-recognized-by-him;

onun panun maal, yi oosus tã ti, beyi
was-brought-by-him own property, this was-to-him both that, further
oos yimau tsuurau beyen sodaagaaran hund nyuumut; ti ti
was by-these thieves other merchants of taken; that also

onun; raatnoorun pananis deeras;
was-brought-by-him; was-caused-to-arrive-by-him own house-to;

gau sethaa khosh; dopun "tãmis sodaagaaras tog
he-became very happy; by-him-was-said "to-that merchant was-able
nã zãmis huunis mól karun; tãmis oos pyoomut muhim, tami
not to-this dog price to-make, to-him was fallen poverty, for-that
mokho togus nã."
reason was-able-to-him not."

10. *dapaan vstaad; zãmis huunis korun mól pãzts*
Saying teacher; to-that dog was-made-by-him price five
hath; liichan cith'; yãhãi tshapãn
hundred; was-written-by-him letter; this-indeed was-placed-by-him
zãmis huunis nãzl'; dopnas "tsã gatsh pananis mãzlikas
to-that dog on-neck; was-said-by-him-to-him "thou go own owner
nishin yi cith' hyeth", gau huun, root nezdiikh zãmis sodaagaaras;
near this letter taking", went the-dog, arrived near that merchant;

sodaagaaran dnyuth; dopun, prazanoorun
by-the-merchant he-was-seen; was-said-by-him, was-recognized-by-
yi huun; dopun pananyen baatsan,
him this dog; was-said-by-him to-own family-members;

dopnakh huun aau phiirith; zãm' kor
was-said-by-him-to-them, the-dog has-come again; by-him was-done
takhsir; zãmi tshunukh kãdith,
fault; for-that-very (reason) he-has-been-placed-by-them ejecting,

bãl'ki chus caalaan nãzl'; sodaagaar gau
in-fact there-is-to-him accusation on-neck; the-merchant became

phikri; vãn kyaah karã? ropyi hath goom
in-anxiety; now what shall-I-do? Rupees hundred went-to-me
kharac; kodun banduukh, lãzyinas tã
spent; by-him-was-taken-out a-gun, was-shot-by-him-to-it and

moorun ; *yeli moorun tə adə phyuurus*,
was-killed-by-him ; when was-killed-by-him, then then it-repented-

goos nɜzdɪkkh ; bə vuchə ɜmis kyaa kaakaz
him, he-went-to-it near ; I may-look to-him what paper

chu nɜl' ; *yɜhi kodnas naalə, tə*
is on-neck ; this-indeed was-extracted-by-him-of-it from-neck and

mutsrn tə vuchun ; ath lyuukhm̐ut rəpyes
was-opened-by-him and looked-at-by-him ; on-it written for-rupee

p̐ɜts h̐ath ; adə phyuurus s̐ethaa ; ɜi che dalɪl,
five hundred ; then repented-him much ; that-indeed is story ;

taft̐ish gatshi karun. h̐argaah̐ai su sodaagaar g̐ɔɔlani vuchihe
inquiry is-proper to-make ; if that merchant first had-looked

ɜmis huunis kyaa chu nɜl', *su huun maa maarihe* ;
to-that dog what is on-neck, that dog not would-have-killed ;

gau ɜm'sund p̐hrə.
went his guard ;

11. *aau tsuurimis ɜn'sund p̐hrə ; tsuurimis g̐laamas ɜnz*
came fourth man's guard ; fourth servant of

dalɪl ; tsuurimis g̐laamas vanaan paatshaah, “*ae g̐laam, yus-ahkhaa*
story ; to-fourth servant saying king, “O servant, whoever

aagas pyath kari bevaph̐ɜyi, tas kyaa vaati karun ?”
master upon does unfaithfulness to-him what is-right to-do ?”

dopnas g̐laaman, tas gatshi sar tsat̐un,
by-him-was-said-to-him by-servant : to-him is-right head to-cut

shaahrə-manɜ duur kaɔun ; paatshaaham, bə vanai dalɪl̐aa ;
city-from-in far-to-eject ; My-king I will-tell-thee a-story ;

tsə thaavum kan ; su oos paatshaah akh ; ɜmis ɜs neciv'
thou place-to-me ear ; that was king one ; to-him were sons

ɜə ; timan̐ai m̐oyi pan̐ɜ m̐ɜɜj ; paatshaahan k̐ɜr
two ; to-them-indeed died own mother ; by-king was-made

v̐ɜɜz zanaanə ; s̐ə g̐ɜyi paatshaazaadan d̐ən v̐ɜrm̐ɜɜj ; d̐ɔhə
second-wife woman ; she became to-the-princes two stepmother ; day

aki s̐ə sap̐ɜz khaf̐ə ; dapaan chus paatshaah
one she became angry ; saying is-to-her king

"*vəp kyaa chu salaah ?*" *paatshaabaayi ches dapaan*
 "now what is (your) advice ?" Queen is-to-him saying

"*me gatshi tihənə vcelinji zə ; timə khyemə bə*" ; *paatshaahan*
 "to-me is-required their hearts two ; them may-eat I" ; by-king

dyut hukum vziiras, dopnas "dikh
 was-given order to-vizier ; by-him-was-said-to-him "give-them

maaraavaatlan athi ; yiman kadan vzelinji zə" ; *gau*
 to-executioners in-hand ; for-them they-may-extract hearts two" ; went

vziir ; voot tsaathaal, yeti yim shaahzaadə zə zəs' ; yiman kun
 vizier, arrived school, where these princes two were ; them towards

kəran nazaaraah ; sethaa gookh, yiman shaahzaadan
 was-made-by-him a-look much he-became-with-them, these princes

səət', khosh ; dilas pyoos yinsaaph, dopnakh
 with, pleased ; to-heart fell-to-him pity, was-said-by-him-to-them

"*tsəliw yemi shaahrə duur*" ; *tsəl' ; maaraavaatlan*
 "flee this city-from far" ; they-fled ; to-executioners

dyut hukum vziiran ; məzryuukh huun' zə ;
 was-given order by-the-vizier ; were-killed-by-them dogs two ;

kajakh yiman vzelinji zə, lazakh
 were-extracted-by-them for-them hearts two ; were placed-by-them

təzkis manz ; gzyi hyeth ; paatshaabaayi
 basket in ; they-went taking (them) ; by-the-queen

thoovukh darvaazə ; paatshaah chu karaan tət' paatshəzhii.
 was-opened-for-them door ; the-king is doing there sovereignty.

13. *shaazaadə zə aae tsalaan beyis paatshaahas nish ;*
 The-princes two came fleeing another king near ;

rət' yim golaam ; gədyuk pəhrə aau əmis bədis
 were-seized they slaves ; the-first guarding came to-this big

hihis shaahzaadas ; shamaa chu dazaan ; paatshaasənd' zə
 like prince ; lamp is burning ; the-king's two

bəzts chi palangas pyəth araamas ;
 family-members (king and wife) are bed upon at-rest ;

yimanəi syod vasaan chu shaahmaar ; yi golaam chu
 to-them-indeed straight descending is a-snake ; this slave is

kaḍaan shamshiir ; *ʒmis shaahmaaras chu karaan tukrə (tukrə)* ;
 extracting sword ; to-that snake is making pieces pieces ;
ami patə chu shamshiiri-həndis teegas valaan phamb ; *ʒmis*
 that after is sword's blade-to wrapping cotton-wool ; to-this
paatshaabaayi-həndis badanas oos vothraan yi zaahar ʒmis shaahmaar
 queen's body was wiping this poison that snake
sund ; *dopun ʒmis maa aasim shaahmaar-sund*
 of ; was-said-by-him to-her not may-be-to-me snake's
zaahar ; *oos vothraan tə paatshaa gau bedaar* ; *dop paatshaahan*
 poison ; he-was wiping and the-king became awake ; was-said by-king
yi aau maarani ; *paatshaaham, soi che daliil* ; *hargaah ki*
 this came to-kill ; my-king, that-indeed is the-story ; if that
su paatshaah taftiish karihe pananyen necivyen pyath ma
 that king inquiry had-made own sons upon not
diyihē hukum maarvaatlan “*toh' mʒryuwkh*” ;
 would-have-given order to-executioners “you kill-them” ;
adə gʒyi tim huun' maarə ; *agar pats karakh* ; *su paatshaa*
 then went those dogs destroyed ; if belief thou-wilt-make ; that king
oos soonui mool ; *yi paatshaa gookh tsə* ; *yit' kyaa che*
 was our-indeed father ; this king becamest thou ; here what is
shamshiir ; *ʒt' kyaa chui palangas tal shaahmaar gapi kʒrith* ?
 sword ? there what is-to-thee bed under snake pieces having-made ?
Sethaa gookh paatshaa khəsh ; *akh booi thoovun*
 much went-with-them king pleased ; one brother was-placed-by-him
vʒziir ; *byaakh booi banoovun paatshaah*.
 vizier, other brother was-made-by-him king.

Phorsat sʒzhbun shaar

THE POEM OF FORSYTH SAHAB

Yi dyuuthmai tii gatshtə boozaan ,
 What was-seen-by-me-indeed that-indeed go-thou listening-to.
Yaarkand anoon zeenaan : godpi dop mʒl'kaapi kus
 Yarkand, we-shall-bring-it conquering. First was-said by-queen who
kari yʒhʒi kaar ? *Phorsat chu zoraavaar* ; *raaji beh Yaarkand* ,
 will-do this-very work ? Forsyth is strong ; O-king sit in-Yarkand.

baaj gatsh taaraan ; Landana-pyathə yimau kor taai ;
 tribute go taking. From-London by-them was-made rule ;
mashhuur tsopoor gəyi ; gədni Sonmargi chaavaan pooshi-
 famous on-four-sides they-became ; first in-Sonamarg enjoying flower-
məzdaan ; hukum e Maahraaj Bətanis brōḥ draav ; rasad
 plains. The-order of the-Maharaja to Tibet ahead went-out ; supply

səi tsopoor kərhai tarphan ; gəḍə
 that-indeed on-four-sides was-made-by-them-for-thee directions ; first
log Maraaz ; tim vadaan ʒəs' "kut ləg' gəzraan ? "
 came Maraaz ; they weeping were " whither have-we-come ignorant ? "

Bətagaran manz thəzvik' kəzshir' , Bətəbəzi brōḥ
 Tibetan-houses in were-placed Kashmiris, Tibetan-brothers ahead
nyəzvik' ; gur' biṭh' daakas, zombə chi gaasə saaraan ; baraayi
 were-sent ; horses sat for-post, yaks are grass carrying ; for
kəmbakas zanaanan chi səmbraan ; zyun tə gaasə vartaavaan ;
 help women they-are collecting ; wood and grass distributing :

gur' mangnəzvihai kəkar-gaaman ; "chuh" karun
 horses were-asked-for-by-them (in) fowl-villages ; "chuh" to-make
yim nə zaanaan ; "hurihuri" karaan tim ʒəs' timan pakanaavaan ;
 they not knowing ; "hurihuri" saying they were them causing-to-go ;
kalə kijn dəmbizh, ləfi kijn laakam ; zaci-ziin pəərith
 head towards crupper, tail towards bridle ; rag-saddles putting-on

soorui saamaan : rasad kər'than ən'hai ;
 all-indeed gear : provisions having-made were-brought-by-them ;
naangaar maṭi chikh panən' kaar ; geji
 cultivators on-shoulder are-to-them own works ; (grass) bundles

karakh kraalan leji saaraan.
 were-made-by-them for-potters, pots carrying.

THE PRODIGAL SON

Luke xv, 11-32

11. *ʒkis mohnivis ʒəs' zə neciv'.*

To-one man were two sons.

12. *timau manzə dop kəzsh'hi məzlis ki "he*
 them from-among was-said littlish-by to-father that "O

maali, me di danuk hisə yus me vaati”. *tau patə*
 father, to-me give wealth-of part which to-me arrives”. That after
təm' tikhəndi khəztrə danə bəzgroov.

by-him them for wealth was-divided.

13. *kēētsau dōhau patə ləkət' neciv' soorui jamə kəzrith*
 some days after little son-by all together having-made

kor aki duuri mulkuk safar, tə tati naakaarə kaami path
 was-made one far country-of journey, and there evil work after
ləgith panun soorui danə kharcoovun.
 sticking own all wealth was-spent-by-him.

14. *yeli soorui kharəc korun, tath mulkas manz*

When all spent was-made-by-him, that country in
pyoov sakhəth draag, tə su log muhtaaj sapanani.
 fell severe famine, and he began needy to-become.

15. *tau patə gau tatikis əkis bəzshandas nish, tə təm'*
 That after he-went there-of one inhabitant near, and by-him

suuz su soor rachani pananyen khetan manz.
 was-sent he swine to-keep own fields in.

16. *tə tas oos əzruu zi timau delau səət' barihe*
 And to-him was wish that those husks with he-may-fill

yad yim soor chi khyevan, tə kəāh oos nə tas
 stomach which swine are eating, and anyone was not to-him
kēēh dyivan.
 anything giving.

17. *liikin hooshes andar yith dopun “myəznis*

But sense in having-come was-said-by-him “my
məzlis chi kətyen mazuuran həndi khəztrə kəzfi tə fəzil tsof,
 father-to are how-many labourers of sake enough and more bread,
tə bə chus bəchi maraan.
 and I am by-hunger dying.

18. *bə gatshə vəthith pananyis məzlis nish, tə tas*
 I will-go, having-risen own father near, and to-him

dapə ‘He maali, me kor aasmaanuk tə coon gənaah,
 will-say ‘O father, by-me was-done heaven’s and thy sin

19. *tə vən chus nə tath ləzikh zi beyi yimə coon necuv*
 and now am not that worthy that again I-may-come thy son

vananə. Me banautə pananyau mazuurau manzə akhaa hyuh.' "
called. Me make-please own labourers among-from one like.' "

20. *tə vathith aau pananyis mʒʒlis nish, tə vʒpi*
And having-risen he-came own father near, and yet
oos su duuriʔ tə tasəndis mʒʒlis aau, su vuchith rəhəm,
was he far-indeed and his father-to came, him having-seen, pity,
tə duurith kornas naaləmut tə dīt'nas
and having-run was-made-by-him-to him embrace and were-given-
miith'.
by-him-to-him kisses.

21. *tə neciv' vonus "he maali, me kor aasmaanuk tə*
and son-by was-said-to-him (see above).
coon gonaah, vʒn chusnə yath lʒʒikh zi beji yimə coon necuv vananə."

22. *liikin mʒʒl' dop nookaran "rut-hyuh pəshaakh*
but by-father was-said to-servants "good-like vesture
kʒʒiuv tə ʒmis lʒʒgiuv nʒʒl' tə athas vʒʒj tə khuran
bring-out and him-to attach on-neck, and hand-to ring and feet-to
pʒʒzaar.
shoes.

23. *tə rochmut votsh (kaʃh) mʒʒriuun, tə khyeth*
and kept calf (ram) kill-it, and having-eaten
karau khəshii
we-may-make pleasure

24. *tikyaaʒi yi myoon necuv oos muumut, tə vʒn sapun zində,*
because this my son was dead, and now became alive,
roovmut oos tə vʒn lob." *tə tim lʒʒ' khəshii karəp.*
lost was and now was-found." And they began pleasure to-be-made.

25. *tə təm' sund boʒ necuv oos kheti manz ; yeli garas nakhə*
And him of big son was field in ; when house near
root, natsnəc tə gevanəc aavaaz buuzən.
arrived, dancing-of and singing-of sound was-heard-by-him.

26. *ʒkis nookaras prutshun, naad dyith, "vi kyaa*
One servant-to was-asked-by-him, voice giving, "this what
chu ? "
is ? "

27. *təm'* *dopus* "coon booi chu aamut, tə
him-by was-said-to-him "thy brother is come, and
cəzn' *məzl'* *chu rochmut votsh (kath)* *zabi kormut,* *avai*
thy father-by is kept calf (ram) sacrifice made, for-that
khəztrə zi su lobun sahii salaamath."
sake that he was-found-by-him safe well."

28. *liikin khafə səpnith yutshun nə zi*
but angry becoming it-was-wished-by-him not that
andar atsi; tau patə manoov su tasənd' məzl' niirith.
in he-may-go; that after was-persuaded he his father-by going-out.

29. *tə məzlis vonun javaab dyith "vuch*
And father-to was-said-by-him answer giving "look
yityau vəriyau pyethə chus bə cəzn khedmath karaan, tə zaah
so-many years from-upon am I thy service doing, and ever
pokus nə caani hukmə barkhilaaf, tooti dyututh nə
I-went not thy order against, yet was-given-by-thee not
zaah me akh tsaavə'l bacə zi pananyen doostan səət' karahə
ever me-to one goat young-one that own friends with I-might-make
khəshii.
pleasure.

30. *magar yeli yi coon necuv əzi yem' coon maal*
but when this thy son came-to-thee by-whom thy property
gaanen patə dədroov, tse koruth əm' sənd' khəztrə
harlots after was-wasted, by-thee was-done-by-thee him of sake
vyuth-hyuh votsh (kath) zabi."
fat-like calf ram sacrificed."

31. *tə təm' dop tas "he necivi, tsə chukh hameeshə me*
And by-him was-said to-him "O son, thou art always me
səət', tə yi-kēētshaa myoon chu, ti chu coon.
with, and whatever mine is, that is thine.

32. *liikin khəshii karəp tə khəsh sapnun oos ləzzim;*
but pleasure to-be-made and happy to-become was right,
tikyāazi coon yi booi oos muudmut, tə vəp sapun zində; roovmut
because thy this brother was dead, and now became alive, lost
oos, tə vəp aau athi."
was, and now came to-hand."

THE MAN BORN BLIND

John ix, 1-22, 35-8

1. *Tə gatshaan vuch təm' akh shakhs yus on oos pəzəḏə*
 And going was-seen by-Him one man who blind was born
sapunmut.
 become.

2. *tə təm' səndyau tsaatəu 'prutsh kəm' kor gənaah*
 And by-him of disciples-by was-asked by-whom was-done sin
yem' kinə əm'-səndi məzəl' maaḡi zi yih sapun on pəzəḏə.
 by-this or his father mother-by, that this became blind born.

3. *Yisuaan dyutukh javaab "nə kor yem'*
 Jesus-by was-given-to-them answer "not was-done by-this
gənaah, nə əm'-səndi məzəl' maaḡi, leekin yi sapud avai
 sin, nor his father mother-by, but this became therefore
yuth kyaazi Khudaayi-sənz kaami əmis andar zəzhir sapnan.
 thus because God-of works him in manifest may-become.

4. *zaruur chu zi Yem' Bə suuznas Bə*
 necessary is that by-Whom I was-sent-by-him-I I
karə Təm' sənz kaami yutaap dəh chu; raat che yivaan, yemi
 do Him of works so-long-as day is; night is coming, what
vakhtə kəāh chu nə kəzm kəritḥ hekaan.
 time any one is not work doing able.

5. *Yutaap Bə chus jahaanas andar, tyutaap chus jahaanuk*
 As-long-as I am world in, so-long am world's
nuur.
 light.

6. *yi vənith zəḏrəzəvən mets, tə sə mets*
 This having-said was-mixed-by-Him clay, and that clay
mətshən. təmis ən' sənzən əchen pyaḥ, tə tas
 was-anointed-by-Him that blind of eyes on, and to-him
dopun "gatsh, əkis hoozas manz chal"; tau patə gətshith
 was-said-by-Him "Go, one tank in wash"; that after having-gone
cholun.
 was-washed-by-him.

7. *chol tɜm' tə biinaa sɜpmiɦ aau*
 It-was-washed by-him and seeing having-become came
vaapas.
 back.

8. *hamsaayau yimau su bōōɦ oos beechaan vuchmut*
 By-neighbours by-whom he formerly was begging seen
dopukh "kyaa yi chu nə su yus zan bihiɦ oos
 it-was-said-by-them "what this is not he who as-it-were seated was
beechaan ? "
 begging ? "

9. *kēētsau dop "yi chu sui" bɜɜyau dop*
 By-some it-was-said "this is he-indeed." By-some was-said
"nə yi chu tas hyuh" ; tɜm' dop "bə chus sui".
 "no, this is him like" ; by-him was-said "I am he-indeed."

10. *timau dopus "tse kyithəpɜɦ' ɜi ɜɦ'*
 By-them was-said-to-him "To-thee how came eyes
mutsraavanə."
 opened."

11. *dopnakh "ɜk' mohniv' yus naau Yisuu*
 it-was-said-by-him-to-them "one man-by who name Jesus
chu, mets ɜɦrɜvən tə myaayen ɜɦen mɜtsən, tə me
 is, clay was-mixed-by-Him and to-my eyes was-anointed and to-me
dopun ɜkis hoozas manz gatsh tə chal, me chol
 was-said-by-him one tank in go and wash, by-me it-was-washed
gətshih tə biinaa sapnus."
 going and seeing I-became."

12. *timau dopus "su kɜt' chu ? " tɜm'*
 by-them was-said-to-him "He where is ? " By-him
dopukh "me che khabar ? "
 was-said-to-them "to-me is information ? "

13. *timau nyuuv su yus gɔdə on oos Fariisyeɛ*
 by-them was-taken he who formerly blind was Pharisees
nish.
 near.

14. *yeli Yisuaan mets ʒədrəzrith təm' sənʒ ʒch' kari*
 when by-Jesus clay having-mixed him of eyes were-made
biinaa sabtuk dōh oos.
 seeing Sabbath-of day was

15. *tau patə prutsh Fariisyaau ti zi* “*tse*
 that after was-asked by-Pharisees also that “to-thee
kyithəpəʒəʔh' sapəʒai panəp ʒch' biinaa?” *tə dopukh*
 how became-to-thee own eyes seeing?” and was-said-to-them
 “*mets mətəʒən Təm' mjaapən ʒchyen pyaʔh, tə me chol*
 “clay was-anointed by-Him my eyes upon, and by-me it-was-washed
tə sapdus biinaa.”
 and I-became seeing.”

16. *tə Fariisyaau ʒndrə dop bəʒzyau zi* “*yi shakhs*
 And Pharisees from-among was-said by-some that “this man
chu nə Khudaai səndi tarphə tikiyaazi sabtuk dōh chu
 is not God of direction-from because Sabbath's day is
nə maanaan,” leekin kēēntsau dop “*kyithəpəʒəʔh' bani*
 not keeping,” but by-some it-was-said how becomes-it
zi gənaagaar yinsaan haavi yith' moojizə?” *tə timan manz sapun*
 that a-sinner man shows such miracles?” and them among became
yekhltilaaf.
 difference.

17. *tau patə dop timau tas ənis beyi zi*
 that after was-said by-them to-that blind-man again that
 “*Tsə kyaa chukh təm' səndis hakas manz vanaan yem' tse*
 “Thou what art him of truth in saying by-whom to-thee
ʒch' biinaa kari ? təm' dopukh zi “*Su chu*
 eyes seeing were-made? by-him was-said-to-them that “He is
nəʔii.”
 a-prophet.”

18. *leekin Yahuudiyau kor nə yath pyaʔh yakiin zi*
 but by-the-Jews was-made not this upon belief that
yi oos on tə biinaa sapun yutaap nə timau tasəndis məʒlis
 he was blind and seeing became as-long-as not by-them his father
maaji yus biinaa oos sapudmut naad dyith
 mother-to who seeing was become voice having-given

19. *prutsh* "Kyaa yi chaa tukund necuv yus toh' chuwa
 was-asked "what this is your son who you are
vanaan zi on sapun pəzdə, vən kyithəpəzəth' chu biinaa ? "
 saying that blind became born, now how is seeing ? "

20. *təm' səndi məzl' maaji vonukh javaab*
 Him of father mother-by was-said-to-them, answer
dyith, "əs chi zaanaan zi yi chu soon necuv tə on
 having-given, "we are knowing that this is our son and blind
sapunmut oos pəzdə,
 become was born,

21. *leekin yi chi nə zaanaan zi vən kyithəpəzəth' sapud*
 but this are not knowing that now how became
biinaa, yaa kəm' mutsraavi əni sənə zəl' əs' chi nə
 seeing, or by-whom were-opened him of eyes we are not
zaanaan ; yi chu bəzliq əmisəii prutshiuv, yi vapivə paanai."
 knowing ; he is of-age him-indeed ask, he will-say-to-you himself."

22. *təm' səndi məzl' maaji von yi Yahuudyen həndi*
 him of father mother-by was-said this Jews of
khoofə kiy' tikyaazi Yahuudyau oos tut taam fəzslə kormut
 fear for because Jews-by was that up-to decision made
kāāhai yekraar kari zi su chu Masiyh yibaadatkhāanə
 whoever acknowledgment shall-make that he is Christ synagogue
əndrə yiyi khəzriy karənə.
 from-in will-come ejected made.

23. *Yisuuan buuz zi timau tshun su*
 by-Jesus was-heard that by-them was-thrown he
kəḍith tə ləbiith dopnas "kyaa
 having-ejected, and having-found was-said-by-Him-to-him "what
tə chukh Khədaayi səndis Farzəndis pyəth vishvaas karaan ? "
 thou art God of Son upon belief making ? "

36. *vonmas* "ae Khədaavandə Su kus chu
 was-said-by-him-to-Him "O Lord He who is
zi bə karə Tas pyəth vishvaas ? "
 that I may-do him upon belief ? "

37. *Yisuan dopus tse chuthan Su vuchmut,*
By-Jesus was-said-to-him "by-thee is-by-thee-He He seen,
tə Yus tse səət' kalaam chu karaan Suii chu."
and Who thee with speech is making He-indeed is."

38. *təm' dopus "ae Khōdaarandə, bə chus yeetikaad*
By-him was-said-to-him "O Lord, I am trust
anaan tə pyoos paran (said for *peeran*).
begringing, and he-fell-to-Him feet-at.

THE STORY OF LAZARUS

John xi

1. *Laazar oos akh shekhas bemaar.*
Lazarus was one man sick.
3. *tə təm'sənzau beṇau suuzhas yi shech'*
And him-of sisters-by was-sent-by-them-to-Him this message
zi "vuch, yemis Tsə chukh mohbath karaan, su chu bemaar".
that "Look, whom Thou art love doing, he is sick".
4. *Leekin Yisuan von, yi buuzith, yi che nə mootəc*
But by-Jesus it-was-said, this hearing, this is not death's
beməzrii, magar Khōdaaisənzi buzargii həndi khəztrə che, yuth tamiki
sickness but God-of greatness of sake is, as-that its
sababə yiyi Khōdaaisəndis Farzəndi sənz buzargii karanə.
cause-by may-come God-of Son of greatness made.
6. *Yeli təm' buuz zi Laazar chu bemaar, tath*
When by-Him it-was-heard that Lazarus is sick, that
jaai yeti Su oos, don dohan ruud beji.
place where He was two days He-stayed further.
7. *tau patə dopun tsaatan "yiyiuv, 3s'*
That after it-was-said-by-Him disciples-to "come, we
gatsṣhau beji Yahuudias andar."
may-go again Judea in."
8. *tsaatau dopus "vən 3s' Yahuudii*
By-the-disciples was-said-to-him "now were the-Jews
yatsṣhaan Tse karanai sangsaar, tə Tsə chukh beji tot gatsṣhaan ?"
wishing Thee to-do-Thee stoning, and Thou art again there going ?"

9. *Yisruan dyutukh javaab* "kyaa dōhas chi nā
 By Jesus was-given-to-them answer "what for-day are not
baah saa-ath? kãāhai dōhəl' paki su chu nā khūūt khyevaan
 twelve hours? whoever by-day walks he is not stumbling eating,
tikyaazi su chu yemi jahaanuk gaash vuchaan."
 because he is this world's light seeing."

10. *leekin kãāhai raatəl' paki su chu khūūt khyevaan,*
 but whoever by-night walks he is stumbling eating,
tikyaazi tamis manz che apigatə.
 because him in is darkness.

11. *Təm' vaji yimə kathə, tə tau patə*
 By-Him were-said these words, and that after
dopnakh zi "soon doost Laazar chu shongmut,
 was-said-by-Him-to-them that "our friend Lazarus is asleep,
leekin Bə chus gatshaan zi su vuzanaavan."
 but I am going that him I-may-waken-him."

12. *tsaatəu dopus hargaa shəngith chu, tə*
 By-disciples was-said-to-Him if asleep (he) is, then
bali.
 he-will-get-well.

13. *Yisruan von təm' səndi mootəki baapath, leekin*
 By-Jesus was-said him of death's about, but
tsaatəu kor khayaal nyəndri həndi araamə baapath chu
 by-disciples was-made thought sleep of rest concerning is,
vanaan.
 speaking.

14. *tau patə vonunakh saaph zi* "Laazar
 That after was-said-by-Him-to-them plainly that "Lazarus
muud."
 died."

15. *tə Bə chus yath pyath khəsh zi Bə oosus nə tati*
 and I am this upon glad that I was not there
yuth-zan toh' əmi khəztran kəriuv veshvaas, leekin
 that-as-it-were you that sake may-make trust, but
yiyiuv əs'-gatshau tas nish.
 come, let-us-go him near.

16. *3k' tsaatan beyen tsaatan dopun* "Yiyiuv,
One disciple-by other disciples-to was-said-by-him "Come,
3s' ti gatshau, Yemis sət' marau."
we too let-us-go, This with let-us-die."

17. *tau patə sapun Yisruas yith daryaaft zi tas*
That after became to-Jesus having-come known that to-him
v33t' tsoor doh kabri manz th33m3tis.
came four days grave in having-been-placed.

19. *tə sethaa Yahuudii 33s' Maarthaayi tə Maryami nish*
And many Jews were Martha and Mary near
aamət' zi tihəndis b33i səndi baapath karan timan maatampursii.
come, that their brother of about may-make to-them mourning.

20. *yaayii Maarthaai buuz zi Yisuu chn yivaan*
When-indeed by-Martha was heard that Jesus is coming
Tas draai brōōth, leekin Maryam ruuz garas manz bihih.
to-Him she-went-out before, but Mary stayed house in seated.

21. *Maarthaai von "Tsə ai yeti aasah33kh myoon booi*
By-M. was-said "Thou if here hadst-been my brother
marihe nə,
had-died not,

22. *leekin bə ches zaanaan zi yi-kēētshaa Tsə Khədaayes mangakh*
but I am knowing that whatever Thou from-God shalt-ask
Khədaa diyi Tse."
God will-give Thee."

23. *Yisruan dopus "coon booi beyi sapani*
By-Jesus was-said-to-her "thy brother again will-become
zində."
alive."

24. *dopnas "bə ches zaanaan zi kayaamtas*
Was-said-by-her-to-Him "I am knowing that resurrection
manz patyimi dohə sapadi beyi zində."
in last day will-become again alive."

25. *Yisruan dopus "kayaamath tə zindgi chus*
By-Jesus was-said-to-her "resurrection and life am

Bə, yusakhaa Me pyaṭh yeetikaad chu anaan, agarci su mari, too
 I, whoever Me upon trust is bringing, though he may-die, yet
ti roozi zində,
 will-remain alive,

26. *tə yusakhaa chu zində ɪə Me pyaṭh yeetikaad chu anaan,*
 and whoever is alive, and Me upon trust is bringing,
zaah mari nə, kyaa, tsə chekh yakiin karaan ?
 ever will-die not, what, thou art belief doing ?

27. *dopnas* "aavə, me chu yakiin zi Khodaai
 By-her-was-said-to-Him "yes, to-me is belief that God
sund Farzand Masih, Yus chu dunyahas manz yivavun, Tsəii
 of Son Christ, Who is world in comer, Thou-indeed
chukh."
 art."

28. *sə gəyi yi vənith tə loti-pəzəṭh' dyutun*
 She went this saying and quietly was-given-by-her
panəpi beṇi Maryami naad tə dopnas zi
 own sister Mary-to call and was-said-by-her-to-her that
"Vəstaad chu aamut tə chuii naad divaan."
 "Teacher is come and to-thee-is call giving."

29. *təm' yaanii yi buuz jald vətsh tə Tas nish*
 By-her when this was-heard quickly rose and Him near
aai
 she-came

30. *tə Yisuu oos nə vəpi bəstii manz vootmut, bəl'ki tath*
 and Jesus was not yet village in arrived, but that
jaayi yeti Maarthaa əs Təmis samkhani draaməts.
 place-in where Martha was Him to-meet gone-out.

31. *Yahuudii yim tas səət' garas manz əs' tə əs' taslaa*
 The-Jews who her with house in were and were comfort
divaan, yi vuchith zi Maryam vətsh jald tə nyebār draai,
 giving, this hearing that Mary arose quickly and out went,
yi khayaal karaan, gəyi tas patə patə, "khabar yi kabri pyaṭh
 this thought making, went her after after, "perhaps she grave upon
maa che vadani gatshaan ?
 not is to-weep going ?

32. *tə Maryam, yeli tath jaayi, yeti Yisuu oos aayi, tə su*
 and Mary, when that place, where Jesus was come and He
vuchun, Təm' səndyən khoran pyaṭh peyith dopnas
 was-seen-by-her Him of feet on falling was-said-by-her-to-
"Tsə ai yeti aasahzəkh myoon booi marihe nə."
 Him "Thou if here hadst-been my brother would-have-died not."

33. *Yeli Yisuan sə vəch zi vadaan che tə Yahuudii yim*
 When by-Jesus she was-seen that weeping is and the-Jews who
tas səət' ʔs' aamət' tīm ti vadaan chi, dilə kɪɹ' khyoon
 her with were come they also weeping are, heart in was-eaten-by-Him
aphsoos, tə korun maalam.
 sorrow, and was-made-by-Him mourning.

34. *tə dopnakh "tohe kati thoovun*
 and was-said-by-Him-to-them "by-you where was-placed
su ?" Yimau dopus "Vələ tə vuch."
 he ? " By-them was-said-to-Him "Come and see."

35. *Yisuan wod.*
 By-Jesus it-was-wept.

36. *Yahuudiau dop "Vuchiuv, tas kyuth mohbath*
 By-Jews was-said "Look, to-him how-much love
oos karaan."
 He-was doing."

37. *leekin bəʔzyau dop timau manzə "kyaa yi*
 But by-some was-said them from-among "what this
mohonyuv, yem' ʔn' sənzə ʔch' mutsraavi, hyokun nə
 man, by-whom blind of eyes were-opened, could-He not
kəriṭh zi su nə marihe ti ?"
 do that he not should-die also ? "

38. *tau patə aau Yisuu, dilas manz aphsoos khyeraan, kabari*
 That after came Jesus, heart in sorrow eating, grave
pyaṭh ; sə ʔs akh gəph, tath pyaṭh ʔsəkh akh kɪɹ thəʔməts.
 upon ; it was one cave, it upon was-by-them one stone placed.

39. *Yisuan dop "kɪɹ tuliuv". Maarthaayi mərda sənzi*
 By-Jesus was-said "stone lift". By-Martha dead of

beyi dopus "amis chu vɔn phakh vɔthaan,
 sister-by was-said-to-Him "To-him is now smell rising,
tikyaa zi amis gɔyi tsoor dɔh."
 because to-him went four days."

40. *dopnas kyaa Me dopuii*
 Was-said-by-Him-to-her what by-Me was-said-to-thee
naa zi "tsə ai yakiin karakh tə Khɔdaai sund jalaal vuchakh ?"
 not that "thou if belief wilt-make thou God of glory wilt-see ?"

41. *timau tɔj sɔ kɔn, tə Yisuan vuch*
 By-them was-lifted that stone and by-Jesus was-looked
hyɔrkun tə dopun "ai Maali Bə chus Coon shukər
 upwards and was-said-by-Him "O Father I am Thy thanks
karaan zi Tse chui Myoon buuzmut ;
 making that by-Thee is-to-Thee My (word) heard ;

42. *Me oos moolum zi Tsə chukh hameeshə Myoon*
 To-Me was known that Thou art always mine
boozaan, leekin yiman luukan hendi sababə yim apɔɔr'
 hearing, but those people of cause who on-that-side
yapɔɔr' chi vɔdapi Me dop yi yuth yim yakiin karan
 on-this-side are standing by-Me was-said this that they belief may-make
zi Tse Bə chusath suuzmut."
 that by-Thee I am-by-Thee heard."

43. *tə yi vɔnith kɔrən bəɖ avaaɔ zi "ai*
 And this saying was-made-by-him big voice that "O
Laaɔrə nyebər neer."
 Lazarus, out come-out."

44. *tə su yus muumut oos, kafnas sət' athə tə khur band*
 And he who dead was, cloth with hands and feet shut
ɔsɔith, draau nyebər, tə tɔm sund buth oos daji sət'
 having-been, came-out out, and him of mouth was cloths with
vɔlyith tə Yisuan dopukh "mutsriiɔs tə gatshanə
 wrapped and by-Jesus was-said-to-them "loose-him and to-go
diyus."
 grant-him."

PART IV VOCABULARY

- a ; final -a of *Man.* and *Dict.* is pronounced ə.
- aab* (m.) water, (dat.) *aabas*.
- aae*, *ai*, *aaye*, *aayi* ; see *yun*.
- aagə* (m.) master, (dat.) *aagas*.
- aagur* (m.) source.
- aahan* yes.
- aagyaa* (f.) command, (pl.) *aagyaai*.
- aamut*, *aaməts* ; see *yun*.
- aapərūn*, *aaprun* feed, (fut.) *aapri* ; (past) *aapur*, (pl.) *aapər*' , (f.) *aapər*, (pl.) *aapri* ; (pa. p.) *aap-urmut*, -*ərmət*' , -*ərməts*, -*rimətsə*.
- aas* = *aau* + *s* came for him.
- aasun* be, (conj. ptc.) *əsith* ; *aasaan* being, *aasi* will be, *aasim* will be for me, *aasinaa* will there not be ?
- aau* ; see *yun*.
- aavaaz*, *aavaaj* ; see *avaaz*.
- adə* then, in that case.
- ai*, *ae* (interj.) O !
- ai* if, -ever ; *kāāhai* whoever.
- akh* one, (dat.) *əkis*, (ab.) *aki*, (ag.) *ək*'.
- akhaa* a certain.
- akyum* first, (decl., p. 18).
- ami*, see *əmis* (decl., p. 20).
- and* (m.) edge ; *ənd*' , *əndyen* (adv.) round.
- andar* inside, *əndrə* from inside.
- anun* bring (conj. ptc.), *ənith* ; *anoon* = *anau* + *n* we will bring him, *ən'hai* = *ənikh* were brought by them, *ənei* they (f.) were brought to thee, *onun* was brought by him.
- apigaṭə* (f.) darkness, rest of sg. *apigati*.
- apəər*' on or from far side.
- aphsoos*, *aphsuus* (m.) sorrow.
- apuz* false, untrue ; see *poz*.
- asi* ; see *bə* (decl., p. 19).
- asmaan* (m.) sky, (gen.) *asmaanuk*.
- asund* = *əm'sund* (decl., p. 20).
- ati* there.
- atsun* enter, (fut.) *atsə*, (past) *tsaun* ; (pl., f. sg. and pl.) *tsaae*.
- avaaz*, *avaaj* (f.) voice.
- avai*, emph. of *avə*, ab. of *ath*, that ; (p. 20).
- azarvun* (m., adj.) jealousy, jealous.
- baaj* (m.) tribute.
- baapath*, concerning.
- baarən*' two full brothers.
- baasun* seem, occur to mind, (past) *baaseu*, *baasyou* ; *baasyoos* seemed to him, (pa. p.) *baasyoomut*, (f.) -*yeeməts*.
- baatsan*, *baatsau* ; see *bəts*.
- baai*, *baayi* (f.) lady, (dat., ab., ag. same).
- baakii*, *baakəi*, *baakəii* moreover ; (adj.) remaining, the rest of.
- bacə* (m.) young one, (pl.) *baci*.
- badan* (m.) body, (dat.) *badanas*.
- badə* very, great.
- bagal* (m.) armpit, side, (ab.) *baglə*.
- Bagvaan* (m.) God, (ag.) *Bagvaanan*.
- bajun* (v. int.) sound, strike, (fut.) *baji*, *bajan* ; (past) *bajyou*, (pl., f. sg. and pl.) *bajyeyi* ; *bajnas* (dat. of *bajun*) ; (pa. p.) *bajyoomut*, (f.) -*yeeməts*.
- bakhtaavaar* rich.
- balun* get well, (fut.) *bali* ; conjug. like *bajun*.

- banaavun* make, (impv.) *banaau*,
 (past) *banoov*, *banoou*, (pl.)
ba-nəzv', (f.) *-nəzv*; (f. pl.) *-naavi*,
 (pa. p.) *ba-nooumut*, *-nəzv'mət'*,
-nəzvməts, *-naavimətsə*; *banoovun*
 was made by him.
banduukh (m.) gun.
banun be made (pr. ptc.) *banaan*,
 (fut.) *bani*; conjug. like *bajun*.
bar (m.) door.
baraayi for the sake of.
baraadari (f.) people of same caste,
 (all sg. and nom. pl. do.)
barch (f.) spear, (rest of sg., nom.
 pl.) *barchi*.
barkhilaaf against, contrary to.
barun fill, (past) *bor*; *borun* he
 was filled by him, *berən* she
 do.; *barihe*, 3rd sg. past cond.;
barun is conj. like *karun*, pp. 22-4.
bastə (f.) skin, (rest of sg.) *basti*;
 (nom. pl.) *bastə*.
Baṭ name of caste.
baṭə (m.) Brahman, pandit.
behun sit, *bihith* seated, (impv.)
beh, (pl.) *bihiu*; (past) *byuuth*;
 (pl.) *biith'*, (f. sg.) *biith*; (f. pl.)
biichi; (pa. p.) *byuuthmut*, *biith'-*
mət', *biithməts*, *biichimətsə*.
bedaar awake.
beechun beg, (pr. ptc.) *beechaan*.
bemuar ill.
beməzər' (f.) illness.
bəni (f.) sister, (rest of sg.) do., (nom.
 pl.) do., (dat.) *bənen*, (ab.) *bənan*.
beraphəzi (f.) unfaithfulness.
beyi again, further.
beyis, *beyen*, *beyau*; see *byaakh*.
bə I (decl., p. 19), *bəi* I indeed.
bəzɡ' at the time of.
bəzɡraavun cause to be divided;
 (past) *bəzɡroou*, conjug. like
banaavun.
bəzɡərun, *bəzɡrun*, distribute,
 divide *bəzɡriith* having divided,
 (past) *bəzɡur*, (pa. p.) *bəzɡurmut*;
 conjug. like *aapərun*.
bəzlig adult, grown up.
bəzsh; see *bol*.
bəzshandə (m.) inhabitant, (dat.)
bəzshandas.
bəzts (m. pl.) family members,
 (dat.) *baatsan*, (ab.) *baatsau*.
bəzəz (adj. pl.) some; (pron. pl.)
 some people, (ab.) *bəzəzau*.
bəz'ki on the contrary, but rather.
bəstii (f.) village.
biinaa able to see.
boḍ, *bəḍ'*, *bəḍ*, *baji* big, (decl.,
 p. 17).
bolbəsəsh chirping of birds.
booi (m.) brother, (pl.) *bəzi*.
boor (m.) load.
boozun hear, understand, (passive)
 be visible, (pr. ptc.) *boozaan*;
buuziith having heard; (past)
buuz, (pl.) *buuz'*, (f.) *buuz*;
 (pl.) *boozə*, *buuzun* he under-
 stood it (m.), *boozen* he under-
 stood them (f.); (pa. ptc.)
buuzmut, *buuz'mət'*, *buuzməts*,
boozəmətsə.
bəchi (f.) hunger, (rest of sg.) do.
bən downwards.
Bəṭə a Tibetan.
brəh, *brəth* in front.
broor, *broor* cat, (decl., p. 15),
 (f.) *brəzər*, *brəzər* (decl., p. 16).
budə, *budə* (m.) old man, (pl.)
bəḍə (first vowel of pl. is betw.
 ə and u), (ag.) *budən*; (f. sg.)
bud, (pl.) *buji*.
bus (m.) mouthful.
buth (m.) face, (dat.) *buthis*.
buul' (f.) speech, language.
buup (f.) chenar tree (*Platanus*
orientalis), (ab.) *boopau*.
buzargii (f.) greatness, honour.
byaakh other, another, (dat.)
beyis; (dat. pl.) *beyen*, (ab.)
beyau.
caalaan (m.) invoice, waybill.
chaa = *chu* + *aa* to mark question.

chalun wash, (past) *chol*.

chu is (conj., p. 21), *chus* he is (*ches* she is) to him or her, *chikh* they are to them, *chunakh* by him for them, *chuthan vuchmut* he is by thee seen (Jn. ix, 37), *chusath* am by thee (Jn. xi, 42); *chuii*, (a) emph. of *chu*, (b) *chu* w. 2 sg. suff.

chuh sound to make horse go.

ciurun squeeze out (fut.) *ciira*, (past) *cyuur*, (pl.) *ciir'*, (f.) *ciir*, (pl.) *ciiri*; (pa. p.) *cyuurmut*, *ciir'mat'*, *ciirmats*, *ciirimatsa*.

cilh' (f.) letter, etc.

con drink, (pr. ptc.) *cevaan*; *ceth* having drunk, (past) *coou*, (pl., f. sg. and pl.) *ceei*, *cei*; *ceyen* = *cei* + *n* it (fem.) was drunk by him; (past cond.) *ceyihe*, (fut.) *cema*.

coon thy, (pl.) *c33n'*, almost identical in sound with f. *c33n*; (pl.) *caapi*.

daam (m.) a puff or in-draw in smoking.

daanaa wise.

daapi (m.) rice, (dat.) *daapes*, (pl.) *daapi*.

dachun right (not left), (ab.) *dachini*.

dagaa (f.) deceit.

daliil (f.) story, *daliilaa* a story.

danə (m.) wealth, (gen.) *danuk*.

dapun say, (pr. ptc.) *dapaan*; *dapith* having said, (fut.) *dapə*, (past) *dop*, *dopun* he or she said, *dopnas* do. to him, her, *dopnakh* do. to them; *dop* with pl. m. obj. is *dəp'*, (f. sg. obj.) *dəp*; (f. pl.) *dapi*; *dopuii* said to thee, *dopukh* they said, *dophas* do. to him, her; *dophakh* do. to them; conjug. like *karun*.

darvaaza (m.) door.

dazun (v. int.) burn, (pr. ptc.

dazaan, (past) *dod*, *dəd'*, *dəz*,

dazi, (pa. p.) *dodmut*, etc.

del (m.) husk, rind, skin, (ab. pl.)

delau.

dəh (m.) smoke, (ab.) *dəhə*.

dənun shake out, (past) *dun*,

(pl.) *dən'*, (f.) *dən* (pl.) *dəni*;

conjug. like *kənun*.

də3n (m.) pomegranate.

də3r (f.) window.

dəhi buttermilk.

dil (m.) heart, (decl.) like *naag*, (p. 15).

dilaas (m.) consolation.

dob, *dəb* (m.) hole, (ab.) *dobə*.

dood (m.) pain.

doorun run, (pr. ptc.) *dooraan*;

duurith having run.

doost (m.) friend, (dat. pl.)

doostan.

dəb (m.) washerman, (dat.) *dəbis*.

dəd (m.) milk.

dəh (m.) day, (ab.) *dəhə*, (dat. pl.)

dəhan; *dəhə*, *dəho* by day,

prath dəhə every day, *dəhəl'*

by day.

dəmbizh, *dəmbij* (f.) crupper.

dən, *dəyi*, *dəyuu*, *dənəvai*; see *zəh*.

dəyum second, (f) *dəyim* (decl., p. 18).

draug (m.) famine.

druau; see *neerun*.

drii (f.) vow.

drog costly, dear, (f.) *droj* (o

unrounded), (pl.) *drog'*; (f.)

drəji.

dunyaah (m.) world, (dat.) *dun-yaahas*.

duur far, distant, (emph.) *duurii*.

duush (m.) fault, (dat.) *duushes*,

(ab.) *duushi*, (pl.) *duush*.

dyun give, (pr. ptc.) *divaan*; *dyith*

having given, (inf. pl.) *din'*,

(f.) *dip*, (pl.) *dipi*; (inv.) *dih*;

dikh give them, *diyuus* give

- him, (fut.) *dimə*, *dikh*, *diyi*, etc.; (past) *dyut*, (pl.) *dit'*, (f.) *dits*, (pl.) *ditsə*; *dyutun* he, she gave; *dyututh* thou gavest, *dyutukh* they gave, *dyutnas* he, she gave to him, her; *dit'nas*, do. with pl. obj.; (pa. p.) *dyutmut*, *dit'mət'*, *ditsməts*, *ditsəmətsə*; *ditsəs* she was given to him, her; *ditsen* they, (f.) were given by him, her; *dyutmut* given, (f.) *ditsməts*.
- daakh* (m.) letter-post, (dat.) *daakas*.
- dab* (f.) balcony, (dat.) *dabi*.
- deera* (m.) tent, lodging-place, (dat.) *deeras*.
- deeshum* see, (past.) *dyuuth*; *dyuuthum* I saw, *dyuuthmai* I indeed saw, pa. p. *dyuuthmut*; past and pa. p. conj. like *behun* sit exc. f. pl. *deechi* and *deechimətsə*.
- ḍḍraavun* harass, waste; past, *ḍḍroou*.
- ḍun* (m.) walnut.
- əch'* (f.) eye, (rest of sg.) *əch'*, (nom. pl.) do., (dat.) *əchen*.
- ədraavun* moisten, *ədrəvith* having moistened, (past) *ədroov*, (f.) *ədrəv* she was wet, *ədrəvən* do. by him; conjug. like *baanaavun*.
- ədrun* be wet, get wet, (fut.) *ədri*, (past) *ədreu*, *ədrau*.
- əb* (m.) fault.
- əḍraavun* (v. tr.) mix, (past) *əḍroov*.
- əḍḍarun*, *əḍḍrun*, (v. tr.) mix, (past) *əḍḍur*, (pa. p.) *əḍḍurmut*, conjug. like *aapərun*.
- əlyim*, (adj.) learned.
- ərr* (f.) awl.
- ərruu* (m.) desire.
- əs* (m.) mouth, (dat.) *əsas*, (ab.) *əsə*.
- əsəs* she was to him, *əsīs* they were to him; see *aasun*.
- əṭhə-vuhur* eight years old.
- əmis*, *əm'*, decl., p. 20.
- əmi*, emph. of *əm'*.
- əmisə*, emph. of *əmis*.
- ən'*, *əṇ*; see *on* and *anun*.
- əndrə*; see *andar*.
- ənz* (m.) goose.
- ət'* there, emph. *əṭithəi*, *ət'thəi*.
- əth'*, emph. of *ath*; (decl., p. 20).
- fariisii* (m.) Pharisee, (pl.) do., (dat.) *fariisən*, (ab.) *fariisya*.
- farzand* (m.) son, (dat.) *farzəndis*.
- fəzəl* learned, more than sufficient.
- fəidə*, *fəzidə* (m.) advantage, profit.
- gaad* (f.) fish.
- gaam* (m.) village, (dat.) *gaamas*, (pl.) *gaam*, (dat.) *gaaman*, (gen. sg.) *gaamuk*; *gaaməci*, f. sg. obl. of *gaamuk*.
- gaasə* (m.) grass.
- gaash* (m.) light, daylight, dawn.
- gaatəl* clever, (pl.) *gaatəl'*, (f.) *gaatəj*; like *vəzul*, decl., p. 17.
- gaau*, *gaav* (f.), cow; decl., p. 16.
- gabar*, pl. of *gəbur*, son.
- gagur* (m.) rat, (f.) *gagər*.
- gamgiinii* (f.) sorrowfulness.
- gand* (m.) knot, (pl.) *gənd'*.
- gəndun* tie, knot, (past) *gənd*, (pl.) *gənd'*, (f.) *gənd*, (pl.) *ganji*; (pa. p.) *gəndmut*, *gənd'mət'*, *gəndməts*, *ganjimətsə*.
- garə* (m.) house; decl. like *athə*, p.
- garun*, *gaḍun*, *garun* carve, fashion, (past) *gor*, (pl.) *gər'*, (f.) *gər*; (pl.) *gari*; (*r*, *d*, *r* throughout); conj. like *karun*.
- gatshun* go, (pr. ptc.) *gatshaan*, *gatshith* having gone, (fut.) *gatshə*, (past) *gau*, (pl.) *gəi*, (f.) *ga-i*, (pl.) *gayi* (these last

- three words are almost identical); (pa. ptc.) *goomut*; (pl.) *gəzmət'*, (f.) *gəzməts*, (pl.) *gəzmətsə*.
- gatshun* be proper, ought; forms as for *gatshun* go, except past *gotsh*, (pl.) *gətsh'*, (f.) *gətsh*, (pl.) *gətshi*.
- ged*, *gyəḍ*, (f.) handful of grass; (pl.) *geji*.
- gevon*, *gyevon* sing, *gevanuk* of singing, (f.) *gevnəc*, *gevanəc*, (ab.) *gevni*, *gyauni*.
- gəhun* grind, (pr. ptc.) *gəhaan*, (impv.) *gəh*, (fut.) *gəhə*, (past) *guh*; conj. like *tsəhun*.
- gərgər* (m.) sound of whirring machine or flowing water.
- gəb* (f.) sheep (decl., p. 16).
- gəzb* absent, invisible.
- gəḍ'* (f.) carriage.
- gəzn* harlot, (pl.) *gaəni*, (dat.) *gaənen*.
- gəzraan* unknown, unintelligent.
- gənzərun*, *gənzrun* count, consider, (pr. ptc.) *gənzraan*, (past) *gənzur*, (pa. p.) *gənzurmut*; conj. like *aapərun*.
- gər*, *gər*, (f.) clock, watch; rest of sg. and nom. pl. *gari* (village dial. *r*).
- gob* heavy, (dat.) *gəbis*, (pl.) *gob'*, (f.) *gob*; pl. *gəb*; the *o* of m. pl. and f. sg. tends towards *ə*.
- gəḍ* (m.) beginning, (ab.) *gəḍə* at first.
- gəḍni* at first.
- gəḍnuk* (adj.) first (decl., p. 18); emph. *gəḍnukui*.
- golaam* (m.) slave, (ag. sg. dat. pl.) *golaaman*, (voc. sg. nom. pl.) *golaam*, (gen.) *golaamsund*.
- gənaah* (m.) sin.
- gənaagaar* (m.) sinner.
- gəph* (f.) cave, (pl.) *gəphi*.
- grand* (f.) a counting, (pl.) *grənz*.
- gruust* (m.) farmer, (dat.) *gruustis*.
- gudoom* (m.) tethering rope.
- gudurun*, *gudarun*, *gudrun* happen, (past) *gudur*; conj. like *aapərun*.
- gur*, *gur* (m.) horse (*r* in vill. dial.), (dat.) *guris*, (ab.) *guri*, (ag. sg. nom. pl.) *gur'*. See next.
- gur* (f.) mare (decl., p. 16). (*r* in vill. dial.) The *u* in *gur'* and f. *gur* tends towards *ə*.
- guur* (m.) cowherd.
- haal* (m.) condition, state.
- haaputh* (m.) bear, (ag.) *haapatan*.
- haavun* show, (fut.) *haavə*, (past) *hoov*, (pl.) *heev'*, (f. sg.) *həzv*; (pl.) *haavi*; (past w. 2 pl. ag. suff.) *hoovuvə* *həzv'və*, *həzvəvə*, *haavivə*; conj. like *traavun*.
- hakh* (m.) lit. truth, *hakas andar* concerning.
- hameeshə* always.
- hamsaayi* (m.) neighbour, (ab. pl.) *hamsaayau*.
- han* diminutive suffix, *hayi hayi* in pieces.
- haryaah*, *haargaahai* if.
- hath* hundred.
- hechun* learn, (inv.) *hech*, (fut.) *hechə*, (past) *hyoch*, (pl.) *hech'*, (f. sg.) *hyəch*, (pl.) *hechi*; (pa. p.) *hyochmut*, *hech'mət'*, *hyəchməts*, *hechimətsə*.
- hekun* be able, gen. impersonal, (pr. ptc.) *hekaan*, (past) *hyok*, (pl.) *hyek'*, (f.) *hyəc*, (pl.) *heci*; past w. 3 sg. suff. *hyokun*.
- hənz*, fem. of *hund* (decl., p. 17).
- həzn*, suff. meaning small.
- həzəz* (m.) boatman, (pl.) *do*.
- hət* (f.) bit of wood (decl., p. 16).
- hoosh* (m.) intelligence, consciousness.
- hooz* (m.) pool, tank, (dat.) *hoozas*.
- host* (m.) elephant.
- hot* (m.) throat (decl., p. 15).
- hots* (m.) forearm.

- hukun* (m.) command, (ab.) *kaal* (m.) time, w. indef. art.
hukmā. *kaalaa*.
humis, dat. of *huh* (decl., p. 20). *kaangər* (f.) portable earthen
hund of; decl. like *sund*, p. 17. brazier; rest of sg. and nom. pl.
huri huri noise to make horse go *kaangri*.
on. *kaar* (m.) work.
huun (m.) dog (decl., p. 15). *kaarun*, *kaarun* (r in village dial.);
hyə; see *hekun*. v. tr. boil, (past) *koor*, (f.) *kəzr*.
hyon take, begin, *hyeth* having *kabar* (f.) grave, tomb; rest of sg.
taken, (past) *hyot*, (pl.) *hyet'*, nom. pl. *kabri*.
(f.) *hyəts*, (pl.) *hyetsə*; *hyotun* *kadun* take or put out, (pr. ptc.)
he, she took it; *hyətsən*, do. *kadaan*, (past) *koḍ*, (pl.) *kəḍ'*, (f.)
took it (f.); *hyetsnas*, f. pl. *kəḍ*, (pl.) *kaji*; *koḍun* he, she
past, w. 3 sg. ag. suff. and 3 sg. ejected it, (m.) *koḍnas* do. for
gen. or dat. suff.; (pa. p.) him, her; *kəḍən* he, she ejected
hyotmut, *hyet'mət'*, *hyətsməts*, it, (f.); *kəḍnas* do. for him, her;
hyetsəmətsə. *kajakh*, *kujekh* they ejected them
(f.); (pa. ptc.) *koḍmut*, (pl.)
hyor, *hyur* upwards; *hyorkun*, *kəḍmət'*, (f.) *kəḍməts*, (pl.)
hyərkun do. (Vill. dial. r.) *kajimətsə*.
hyuh (suff.) like, (dat.) *lihīs*,
(pl.) *lih'*. *kafan*, *kaphan* (m.) burial gar-
ment, (dat.) *kafnas*.
jaai, *jaayi* (f.) place; rest of sg. *kalaam* (m.) word, speech.
do. *kalə* (m.) head, (ab.) do.
jaan good, excellent. *kan* (m.) ear.
jaanaavaar (m.) bird, (dat. pl.) *kani*, *kapi*; see *kuni*.
jaanaavaaran. *kar* when?
jahaan (m.) world, (gen.) *karun* do; conj., pp. 22-4; *karhas*
jahaanuk, (dat.) *jahaanas*. thou wilt make for him, her;
jalaal (m.) glory. *karnai* they will make for thee,
jamə karun collect. *kər'nas* he, she, did them for
jangal (m.) jungle, etc., (dat.) him, her; *kər'hai* they did it (f.)
jangalas. for thee, *kər'than* peculiar
javaab (m.) answer. form of *kəritth* having done.
joorə (m.) pair, *jooraa* one pair
(r in villages). *kasam* (m.) oath.
joosh (m.) enthusiasm, earnest- *kashiir* (f.) Kashmir, Srinagar.
ness. *kasun* fry, (fut.) *kasə*; conj. like
juumphər (f.); see *zhompri*. *karun*; (past) *kos*, (pl.) *kəs'*,
(f.) *kəs*, (pl.) *kasə*.
kaal (f.) 11th lunar day, (pl.) *kath* (f.) word, etc. (decl., p. 16).
kəzsh. *kath* (m.) ram (decl., p. 15).
kāāh, anyone, someone (decl., *katun* spin, (past) *kot*, (pl.) *kət'*
p. 21); *kāāhai* whoever. (f.) *kəts*, (pl.) *kətsə*; (pa. p.)
kaakaz, *kaakad* (m.) paper. *kotmut*, *kətmət'*, *kətsməts*,
kaakh (m.) father, especially in *kətsəmətsə*.
address. *kēēh*, *kēētshaah* something, etc.
(decl., p. 21).

- kəəd'* (m.) prisoner (decl., p. 15).
kən (m.) foundation.
kənun sell, (pr. ptc.) *kənaan*,
 (imv.) *kən*, (fut.) *kənə*; *kənhan*
 thou wilt sell it; (past) *kun*,
 (pl.) *kən'*, (f.) *kəp*, (pl.) *kəpi*;
 (pa. ptc.) *kənmūt*, (pl.)
kən'mət'; (f.) *kəpməts*, (pl.)
kəpmətsə; *kənhən* he would
 have sold it.
kərkər (m.) sound of creaking.
kətsun to wet, (imv.) *kəts*, (fut.)
kətsə, (past) *kuts*, (pl.) *kəts'*,
 (f.) *kəts*, (pl.) *kətsə*; conj.
 like *tsəhun*.
kəzfi sufficient.
kəz'kyeth on the day after to-
 morrow.
kəzm (f.) work (decl., p. 16).
kəzshur, *kəoshur* (m.) Kashmiri
 (man or language), (pl.) *kəzshir'*;
 (f.) *kəzshir* K. woman.
kəzsi; see *kāāh*, *kēēh* (decl., p. 21).
kəzth (f.) stalk, (pl.) *kaachi*.
kəz' (m.) a Qazi; decl. like
kəəd', p. 15.
kəzn (f.) stone (decl., p. 16).
kəsə (m.) narrative, story, (dat.)
kəsas.
khaar (f.) a measure; rest of
 sg., nom. pl. *khəzr*.
khaaskar especially.
khabar (f.) news, information.
khafə angry.
khar (m.) ass, (dat.) *kharas*.
kharcaavun spend, (past) *kharcoov*.
 conj. like *banaavun*.
kharəc karun spend.
khəsun ascend, (past) *khot*, (pl.)
khət', (f.) *khəts*, (pl.) *khətsə*;
 (pa. ptc.) *khotmūt*; (pl.)
khət'mət'; (f.) *khətsməts*; (pl.)
khətsəmətsə; *khəsnai*, emph.
 of inf. ab.
khath (m.) letter, (dat.) *khatus*.
khayaal (m.) thought, (ab.)
khayaalə.
khedmath, *khezmath* (f.) service.
kheet, *khūt'* (f.) field; rest of sg.,
 nom. pl. *kheeti*, *khūti*; (dat.
 pl.) *kheetan*, *khūtan*.
khənzun pluck hair, (imv.) *khənz*,
 (fut.) *khənzə*; conj. like *tsəhun*;
 (past) *khunz*, (pl.) *khənz'*, (f.)
khənz, (pl.) *khənzə*.
khəzlik (m.) Creator, (ag.)
khəzlikan.
khəzr (m.) well-being.
khəzrij ejected.
khəztrə, *khəztran* for the sake of.
khūt'; see *kheet*.
khohvur left, not right.
khoof (m.) fear, (ab.) *khoofə*.
khootsun fear, (past) *khuuts*, (pl.)
khuuts', (f.) *khuuts*, (pl.)
khootsə; for vowel *uu* see p. 10.
 (pa. p.) *khuu-tsmūt-ts'mət'*
-tsməts, *khootsəmətsə*.
khə not genuine (coin), deceitful.
Khədaa (m.) God, (dat.)
Khədaayəs, (ab.) *Khədaayən*.
khədaavand (m.) lord, sir, (dat.)
khədaavandas, (voc.) *khədaav-*
andə.
khər (m.) hoof, (dat. pl.) *khəran*.
khəsh happy.
khəshii (f.) pleasure.
khyon eat, (pr. ptc.) *khyevan*;
khyeth having eaten, (fut.)
khyemə, (past) *kheu*, *khyau*,
 (pl.) *khyei*, (f.) *khei*, (pl.)
kheyi; these last three almost
 identical; *y* in *khe* may be
 omitted or inserted; (pa. p.)
khyomūt, *khei-mət'*, *-məts*,
-mətsə.
khur, = *khər*.
khūūt (m.) a stumbling, stumbling
 block.
kinə or.
kin, *kin'* in direction of.
kond (m.) thorn, (pl.) *kənd'*.
kooci (f.) lane in town.
koonə why not?

koōth (m.) coat.
kor, kor (m.) bracelet, (dat.) *kāris*,
 (ab.) *kari*; (pl.) *kār'*, (dat.)
karyen, (ab.) *karyau*; (vill. dial.
r).
kōlai (f.) wife; rest of sg., nom. pl.
kōlyi, (dat. pl.) *kōlyen*, (ab. ag.)
kōlyau.
kōtsh (f.) bag, (pl.) *kōtshə*.
kraal (m.) potter, (ag.) *kraalan*.
krakh (f.) noise, (pl.) *krakə*.
kun towards.
kun only one, (emph.) *kunui*.
kuni, *kupī* at all, in any case;
kuni kani, *kupī kapi* in any
 way; see also *kēēh* (decl., p. 21).
kus who? (decl., p. 20).
kut whither?
kuur, kuur (f.) girl; rest of sg.,
 nom. pl. *koori*; (dat. pl.) *kooryen*,
 (ab. ag.) *kooryau* (*r* in villages).
kūūs small, (ag. sg., nom. pl.) *kēās'*.
kūūt how much or many? (dat.)
kētyis, (ab.) *kēti*; (ag.) *kēt'*;
 (nom. pl.) *do.*, (dat.) *kētyen*,
 (ab. ag.) *kētyau*; (f.) *kēts*,
 (dat. ab. ag.) *kētsi*, (pl.) *kētsə*.
kyaā, kyaāh what?
kyaamath (m.) resurrection, day
 of judgment, (dat.) *kyaamatas*.
kyaāzi, kyaāzi why?
kyith pēzth', *kyithə pēzth'* how?
kyom (m.) worm.
kyut for, (fem.) *kyits*, *kits*.
kyuth what kind of, Urdu *kaisā*,
 (dat.) *kithis*, (ab.) *kithi*, (ag.
 sg., nom. pl.) *kith'*, (f.) *kitsh*;
 (pl.) *kitshə*.

laagun (v. tr.) attach, (pr. ptc.)
laagaan, (past) *loog*, (pl.)
lāg', (f.) *lāj*, (pl.) *lāji*; (pa. p.)
loogmut, etc.
laakam (m.) bridle.
laal (f.) saliva.
laarun, laarun run, (pr. ptc.)
laaraan; vill. dial. *r*.

laarun, laarun come in contact
 with, touch, (pa. ptc.) *laar*
-yoomut, *-yeemat'*, *-yeemats*,
-yeematsə, (*r* in vill. dial.).
laayun strike, beat, (past) *looi*,
 (pl.) *lāzi*, (f.) *lāzi*; (pl.) *laayi*,
 (pa. p.) *looi-mut*, *lāzi-mət'*, *-mats*,
laayimatsə; *looyunas* he hit
 him; *lāzyən* he hit her.
labun obtain, *lābith* having found,
 (emph.) *lābithəi*, (past) *lob*, (pl.)
lāb', (f.) *lāb*, (pl.) *lābi*; *lobun*
 he found; conj. like *karun*.
ladun send, load, (past) *lod*, (pl.)
lād', (f.) *lāz*, (pl.) *lāzə*; (pa. p.)
lodmut, *lād'mat*, *lāzmats*, *lāzi'-*
matsə; *lodun* he, she loaded;
lāzakh they loaded them (f.).
lagun be attached, (pr. ptc.)
lagaan, (past) *log*, (pl.) *lāg'*, (f.)
lāj, (pl.) *lāji*; *lājəs* it (f.),
 attached to him; (pa. ptc.)
logmut, (pl.) *lāg'mat'*, (f.) *lāj-*
mats, *lājimatsə*.
laganaavun attach, (pr. ptc.) *laga-*
naavaan; conj. like *bānaavun*.
lamun drag, (pr. ptc.) *lamaan*,
 (past) *lom*; conj. like *karun*.
Landan (m.) London, (ab.)
landanə.
lafaz, laphaz (m.) word.
langun walk lame, (pr. ptc.)
langaan.
lath (f.) foot of large quadruped,
 (pl.) *lātə*, (dat.) *latan*; *lātə dipi*
 kick.
lāth (f.) time, as *treyimi lāti* at
 the third time.
lāzakh; see *ladun*.
leekhun write, (past) *lyuukh*, (pl.)
liikh', (f.) *lich*, (pl.) *leechi*;
lichən he, she wrote it (f.);
 (pa. ptc.) *lyuukhmut*, *liikh'mət'*,
 (f.) *lichmats*, *leechimatsə*.
lej (f.) cooking pot, (pl.) *leji*.
lāzikh worthy.
lāzim right, proper.

- lar* (f.) house ; rest of sg., nom. pl. *lari*.
lät (f.) tail ; rest of sg., nom. pl. *lati* ; see *lot*.
liikin, *leekin* but.
livun smear, (past) *lyuv*, (pl.) *liv'*, (f.) *liv*, (pl.) *livi* ; (pa. p.) *lyuvmut*, *liv'mät'*, *livmets*, *livimätsä*.
loosun be tired, (past) *luus*, (pl.) *luus'*, (f.) *luus*, (pl.) *loosä* ; (pa. p.) *luusmut*, *luus'mät'*, *luusmets*, *loosämätsä*.
lot quiet, slow, gentle ; *lot' pəzih'* quietly.
lot (m.) tail, (dat.) *lätis*, (pl.) *lät'* ; see *lät*.
lokut small, little, (dat.) *lökätis* ; (ab.) *lökäti*, (ag. sg., nom. pl.) *lökä'*, (dat.) *lökäten*, (f.) *lökät* ; (pl.) *lökci*.
luukh (m. pl.) people, (dat.) *luukan*.
- ma*, *maa*, *mata* not ; in various precative and prohibitive clauses.
maa to ask question (with doubt).
maahraaj (m.) the Maharaja.
maal (m.) property.
maanun obey, agree to, (pr. ptc.) *maanaan*, (inf. ab.) *maannä*.
maarə *gatshun* be destroyed, wasted.
maarəvaatul (m.) executioner, (pl.) *maarəvaat-äl'*, (dat.) *-lan*, (ab.) *-lau* ; see *vaatul*.
maarun strike, kill, (fut.) *maarə*, (ab. inf.) *maarni*, (past) *moor*, (pl.) *məzər'*, (f.) *məzər*, (pl.) *maari* ; *məzryuukh* 30.21 ; 37.17 ; 38.15 ; *məzryuun* kill, pp. 22-4.
maatam (m.) mourning.
maatampursii (f.) consoling in bereavement.
madaar (m.) consolation.
- magar* but.
manaavun persuade, (past) *manoov* ; conj. like *banaavun*.
manganaavun send for, *gur'* *manganəzəvihal* they sent for horses (emph.) ; conj. like *banaavun*.
mangun ask, (fut.) *mangə*, (past) *mong*, (pl.) *məng'*, (f.) *mənj*, (pl.) *manji* ; (pa. p.) *mongmut*, (f.) *mənjmets*, etc.
manz in, *manzə* from in.
marun die, (pr. ptc.) *maraan*, (fut.) *marə*, (past) *muud*, (pl.) *muud'*, (f.) *məyi*, (pl.) *do* ; (pa. ptc.) *muumut* ; (pl.) *muumät'*, (f.) *muumäts*, (pl.) *muumätsä* ; (past cond.) *marihe* ; *marai* if I die.
mashhuur well known.
Masih (m.) Christ.
mathun smear, (past) *moth*, (pl.) *məth'*, (f.) *məts'h*, (pl.) *matshə* ; (pa. p.) *mothmut*, *məth'mät'*, *məts'hmets*, *matshəmätsä* ; *məts'hən* he, she, smeared it (f.)
mazuur (m.) workman, (ab. pl.) *mazuurau*.
mets (f.) clay.
məzdaan (m.) plain, (dat.) *məzdaanas*.
məzj (f.) mother, decl. like *vəzj*, p. 16.
məzlik (m.) master, owner, (dat.) *məzlikas*.
məl'kəzj (f.) queen ; rest of sg. nom. pl. *məl'kaajni*.
məts (f.) mad woman ; decl., p. 17 ; see *mot*.
miil (m.) mile.
miith', pl. of *myuuth*, q.v.
mohbath (m.) love, (dat.) *mohbatas*.
mohonyuv, *mehnuv* (m.) man ; decl. like *necuv*, p. 15.
moojizə (m.) miracle.
moojub (m.) reason.
mool (m.) father, (dat.) *məzlis*, (ab.) *maali*, (ag.) *məzəl'*, (nom.

- pl.) do., (dat.) *maalen*, (ab. ag.) *maalar*.
moolum known.
moosul (m.) tax, etc.
mooth (m.) death, (gen.) *mootuk*, (f.) *mootac*; decl. of ending -uk, p. 18.
mot mad; decl., p. 17; see *mats*.
mot (m.) back (upper part), (ab.) *mafi*.
modrer, *modrur* (m.) sweetness.
mokalun be finished, (past) *mokalyau*.
mokh (m.) face, (ab.) *mokha* on account of.
mol (m.) price.
mordə (m.) dead person.
muhim (m.) poverty.
muhkam firm, strong.
multaaj needy, in want.
mulkh (m.) country.
musaafr (m.) traveller.
mutsarun, *mutsrun* (v. tr.) open, *yun mutsrnə* be opened; conj. like *aapərun*; (past) *mutsur*, (pl.) *mutsar'*; *mutsrn*, *mutsurun* he, she opened; *mutsrinu* loose him.
mutsraavun (v. tr.) open, (past) *mutstroov*, (pl.) *mutsrəzv'*, (f.) *mutsrəzv*, (pl.) *mutsraavi*; conj. like *banaavun*.
myoon my, (m. pl.) *myəən'*, (f. sg.) *myəən*, (pl.) *myaəni*; (m. pl. and f. sg. nearly identical).
myuuth (adj.) sweet, (m.) a kiss, pl. *miith'*.
naa (neg. interr. suff.), *aasinaa* will there not be?
naad (m.) a call.
naag (m.) spring of water; (decl. p. 15).
naakaar evil, worthless.
naal (m.) neck, (ab.) *naalə*; see *nəzl'*.
naal (m.) horseshoe.
naalmut (m.) embrace.
naan-gaar (m.) cultivator.
naar (m.) fire, (dat.) *naaras*.
naav (m.) name.
nadi (f.) river; rest of sg., nom. pl. *nadiə*.
natsun dance, (gen.) *natsnuk*, (f.) *natsnəc*, (past) *nots*.
natə, (1) if not, then, (2) otherwise.
nazar (f.) a look, *nazaraah* a look.
nebar, *nyebar* (adv.) outside.
necuv (m.) son; (decl., p. 15).
neerun emerge, (pr. ptc.) *neeraan*; *nirith* having emerged, (past) *draaiv*; (pl., f. sg. and pl.) *draae*, (pa. p.) *draa-mut -mət'*, -*məts*, -*mətsə*.
neethər (m.) marriage.
nendər; see *nyendər*.
nə not.
nəbii (m.) prophet.
nəzl' on the neck; see *naal*.
nəzdiikh near.
nish, *nishin* near.
non naked, (pl.) *nən'*, (f.) *nəp*, (pl.) *nəpi*.
nookar (m.) servant, (dat.) *nookaras*, (dat., pl.) *nookaran*.
nookarii (f.) service.
nooth (m.) banknote.
nou new, (f.) *nəu*, *nəv*.
nəkhsaan (m.) loss, injury.
nəmis, *nəman*, etc.; see *yih*, p. 20.
nyaavun cause to be taken or despatched, (past) *nyoov*, (pl.) *nyəzv'*; (f.) *nyəzv*, (pl.) *nyaavi*; *nyoovuk* is a jocular form of *nyoov*, (pl.) *nyəzvuk'*; conj. like *traavun*.
nyebar; see *nebar* out.
nyəndər (f.) sleep; rest of sg. *nyəndri*.
nyun take, (past) *nyuuv*, (pl., f. sg. and pl.) *niyi* or *nii*; *nyuukhas* was taken by them for him, her; (pa. ptc.) *nyuvmut*, (pl.) *niimət*; (f.) *niiməts*, (pl.)

- nīmatsə* ; *nīlan*, 3 sg. and pl. impv.
- nyuul* blue, (dat.) *nīlis*, (ab.) *nīli*, (ag.) *nīl'*, (n. pl.) *do.*, (dat.) *nīlyen*, (ab. ag.) *nīlyau* ; (f.) *nīj*.
- obrun* cloud over, (fut.) *obri*, (past) *obrauv*.
- obur* (m.) cloud.
- od* half, (pl.) *əḍ'* ; (f.) *əḍ*, (pl.) *aji*.
- on* blind, (dat.) *ənis*, (pl.) *ən'* ; (f.) *ən*, (pl.) *api*.
- ool* (m.) nest ; (decl., p. 15).
- oor*, *oor* there (*r* in vill. dial.)
- oos* was ; see *aasun* ; *oosus* was to or for him, her ; conj., p. 21.
- paakvun* cook, (past) *pook*.
- paanə* self, selves, Urdu *āp*, (dat.) *paanas* of one's own accord, (emph.) *paanaī*.
- paanvəzn* Urdu *āpas mē* mutually, to one another, among our, your, themselves.
- paarun* prepare bed, *pəzrith* having prepared ; cf. *pəzrun* ; conj. like *maarun*.
- paat-shaah* (m.) king, (dat.) *-shaahas*, (ag.) *-shaahan* ; *-shaaham* O my king, *-shaasund* of the king ; *-shaabaai* or *-baayi* queen, rest of sg. and n. pl. *do.* ; *-shaazaadə* prince, king's son, (dat.) *-zaadas*, (ag.) *-zaadan*.
- paat-shəzhī* (f.) sovereignty, work of a king.
- pagaah* to-morrow.
- pai* (m.) trace, sign.
- pakanaavun* cause to go, (pr. ptc.) *pakanaavaan* ; conj. like *banaavun*.
- pakh* (f.) wing, (nom. pl.) *pakhə*.
- pakun* go, walk, (pr. ptc.) *pakaan* ; (conj., p. 22).
- palang* (m.) bed, (dat.) *palangas*.
- panun* own, Urdu *apnā* ; decl., p. 17 ; see *paanə*.
- par* (m.) foot, (dat. pl.) *paran*, at someone's feet.
- parun*, *parun* read ; *r* in vill. dial. ; conj. like *karun*.
- parvaayi* (m.) care, anxiety.
- patə* (m.) trace, sign.
- patə* behind, after, afterwards.
- path* after, behind, *pathkun* behind, backwards.
- patsh* (f.) trust, belief.
- patyum* (adj.) last ; (decl., p. 18).
- pəzdə* born, created.
- pəzp'*, *pəzpi* (m.) sinner.
- pəzrun* put on, *pəzrith* having put on ; see *paarun*.
- pəžsə* (m.) a pice.
- pəžts* five, *pəžtsyum* fifth.
- pəžth'* suff. meaning manner ; as *kyithə pəžth'* how ?
- pəz* (m.) hawk, (dat.) *pəzzas*.
- pəzzaar* (m.) pair of shoes.
- pəhər* (m.) a watch of the day or night.
- pəhrə* (m.) being on guard.
- pəhrəvool* (m.) a man on guard, (dat.) *pəhrəvəlis*.
- pəṭ* (f.) a board ; rest of sg., nom. pl. *paci*, (dat. pl.) *pacen*, (ab. ag.) *pacyau*.
- phaakə* (m.) hunger, fasting.
- phakh* (m.) bad smell.
- phamb* (m.) cotton wool.
- phaṭun* be split, (past) *phoṭ*, (pl.) *phəṭ'*, (f.) *phəṭ*, (pl.) *phaci* ; (pa. ptc.) *phoṭmut* ; (pl.) *phəṭ'-mat'* ; (f.) *phəṭmats*, (pl.) *phaci-matsə*.
- pheerun* turn, walk about, *phīrith* having turned, (past) *phyuur*, (pl.) *phīr'*, (f.) *phīr*, (pl.) *pheeri* ; (pa. p.) *phyuurmut*, *phīr'mat'*, *phīrmats*, *pheeri-matsə*.
- pheran* (m.) long Kashmiri robe.
- phikir* (f.) anxiety, (ab.) *phikiri*.

- phiri* ; see *treh*.
Phorsat (m.) Forsyth.
pholun to blossom, used of dawn,
 (past) *phol*, (pl.) *phol'*, (f.)
phoj (unrounded o), (pl.) *phōj*,
 (pa. p.) *pholmut*, *phol'mət'*,
phojmats, *phōjimatsə*.
phutraavun (v. tr.) break, (past)
phutroov.
phutrun, *phutərun* (v. tr.) break,
 (past) *phutur* ; conj. like
aapərun.
phutun (v. int.) burst, be broken,
 (past) *phut*, (pl.) *phut'* ; (f.)
phat, *phut* ; (pl.) *phuci* ; the
 u in m. pl., f. sg. and slightly
 in f. pl. tends towards ə :
 (pa. p.) *phutmut*, *phutmət'*,
phatmats, *phucimatsə*.
phyok (m.) shoulder, (pl.) *phyek'*.
piir (f.) chair.
piir (m.) Muhammadan holy man.
poosh (m.) flower, (ab.) *pooshi*.
pot backwards, behind.
poz true, (pl.) *pəz'* ; (f.) *pəz*,
 (pl.) *pazi* ; *pəz' pəz'th'*, *pazi*
pazi truly ; see *apuz*.
poshaakh (m.) raiment.
praarun wait, wait for, watch
 for ; conj. like *maarun*.
prath every.
prazan-aarun recognize, (past)
-oov, *-oovnn* he recognized ;
 conj. like *banaarun*.
pream, *preem* (m.) love, (dat.)
preimas, (ab.) *preimə*, (ag.)
preiman, (pl. rare) : *preimuk*, of
 love ; decl. of -uk, p. 18.
prutshun ask, (imv. pl.) *prut-*
shuv, (past) *prutsh*, (pl.)
prutsh', (f.) *prutsh*, (pl.)
prutshə (u of m. pl. and f. sg.
 tends towards ə) ; see p. 10 ;
prutshun he asked, *prutshus*
 asked him, *prutshas* I will ask
 him ; (pa. p.) *prutsh-mut* -'mət',
-mats, -matsə.
puhur (m.) scorpion.
puut (m.) young one, esp. bird,
 chicken, (pl.) *puut'*, (ab.) *puut-*
yaū ; (f.) *puuts* ; (pl.) *puutsə*.
puuth (f.) book ; rest of sg., nom.
 pl. *poothi*.
pyaalə (m.) cup, (dat.) *pyaaulas*.
pyeth, *pyath* upon.
pyon fall, (past) *pyaav*, *pyoov*
 (pl.) *peei*, (f.) *pei*, (pl.) *peyi* ;
 these last three practically
 identical ; *pyoos* it fell for him ;
 (pa. ptc.) *pyoomut*, (pl.)
pyeemət', *peemət'*, (f.) *peemats*,
 (pl.) *peematsə*.
raatas by night.
raatal' by night.
raath (f.) night ; rest of sg., nom.
 pl. *rəts*.
raatəməgul (m.) owl, (dat.) -məglis,
 (pl.) -məgəl', (f.) -məgəj'.
raavun be lost, (past) *roov*, (pl.)
rəzv', (f.) *rəzv*, (pl.) *raavi* ;
 (pa. ptc.) *roovmut* ; (pl.) *rəzv'-*
mət' ; (f.) *rəzvmats*, (pl.) *raavi-*
matsə.
raazə (m.) raja, rich man.
rachun keep, protect, (inf. ab.)
rachni, (past) *roch*, (pl.) *rəch'*,
 (f.) *rəch*, (pl.) *rachi* ; (pa. ptc.)
rochmut, *rəch'mət'*, *rəchmats*,
rachimatsə.
rang (m.) colour, pleasure.
rasad (f.) rations, military pro-
 visions.
ratun seize, (past) *rot*, (pl.) *rət'*,
 (f.) *rət*, (pl.) *raci* ; (pa. ptc.)
rotmut, *rət'mət'*, *rətmats*, *raci-*
matsə.
raz (f.) rope.
rəch (f.) amulet ; rest of sing.,
 nom. pl. *rachi*.
rəhəm (m.) pity.
roogan (m.) polish, pleasure.
roozun remain, (past) *ruud*, (pl.)
ruud', (f.) *ruuz*, (pl.) *roozə* ;

- (pa. ptc.) *ruudmut*, *ruud'mət'*, *ruuzmats*, *roozəmatsə*.
rəpai (f.) rupee; rest of sg., nom. pl. *rəpyi*; also m.; dat. *rəpyes*.
rut good, (dat.) *rətis*, (pl.) *rət'*; (f.) *rəts*, (pl.) *rətsə*; *rət' pəzli* well.
ruud, *ruudmut*; see *roozun*.
saa-ath, *saath* (m.) space of time, short time.
saaph clean.
saarun collect goods, (pr. ptc.) *saaraan*; conj. like *maarun*.
sabab (m.) cause, reason.
sabakh (m.) lesson.
sabth (m.) Jewish sabbath, (gen.) *sabtuk*.
sadaah (m.) a sound.
sadakh (f.) road; rest of sg. nom. pl. *sadki*.
safar (m.) journey, *safruk* of a journey; decl. of *-uk*, p. 18.
sahii correct, safe.
sajdə (m.) religious prostration.
sakhat severe.
sakhrun set out, (past) *sakhryau*, (pl., f. sg. and pl.) *sakhrei*, *sakhreyi*, (pa. p.) *sakhryoomut*, *sakhryeeməts*, etc.
salaamath safe.
samkhun, *samakhun* to meet, (inf. ab.) *samkhani*, (past) *samukh*, (pl.) *saməkh'*, (f.) *saməkh*, (pl.) *samkhi*.
samun (v. int.) gather, be collected, (past) *samyau*, pl. *samei*, (f.) *samei*, pl. *sameyi* (no real difference in these three); (pa. p.) *samyoomut*, (f.) *samyeeeməts*.
sangsaar karun to stone.
sapdun, *sapnun* become, *səpnith* having become, (past) *sapud*, (pl.) *sapəd'*, (f.) *sapəz*, (pl.) *sapzi*; *sapəzai* they, (f.) became for thee; *sapnun* is like *sapdun*, its first *n* becomes *n* where the *d* of *sapun* becomes *z*; (pa. ptc.) *sapudmut*, *sapəd'mət'*, *sapəzməts*, *sapzi-mətsə*.
sar (m.) head.
saraai (f.) inn.
saraph karun spend.
sethaah (adj.) much, (adv.) very; *sethaas kualas*, *sethaayi kəzli* for a long time.
sə sir, madam.
səət' along with, with.
sənz of, fem. of *sund*; (decl., p. 17).
sər sər sound of rustling.
səts (m.) tailor.
səzb (m.) sahib.
səzl (m.) walk, journey for pleasure, (dat.) *səzlas*.
shaam (m.) evening, (dat.) *shaamas*; *shaamas-bəzg'* at evening time.
shaahar (m.) city, (dat.) *shaahras*.
shaahmaar (m.) snake.
shakh, *shekh* (m.) doubt.
shakhas, *shakəz* (m.) man, person, (dat.) *shakhsas*.
shamaa (m.) candle, flame.
shamsheer (f.) sword; rest of sg. and nom. pl. *shumsheeri*.
shech' (f.) message.
sheerun mend, *shiirith* having mended, (past) *shuur*, (f.) *shiir*.
shekhas; see *shakhas*.
shiin (m.) snow.
shikaar (m.) hunting, (dat.) *shikaaras*.
shikəzər' (m.) hunter, (pl.) do.
shikəzər' (f.) kind of boat.
shongun to sleep, *shangith* asleep, (past) *shong*, (pa. ptc.) *shong-mut*, (pl.) *shong'*, *-mət'*, (f.) *shonj*, *shonjməts* (unrounded *o* in both); (pl.) *shonji-*, *-mətsə*.
shukər (m.) thanks.
shur, *shur* (m.) child, boy; decl., p. 15 (*r* in vill. dial.).

siir (f.) brick ; rest of sg., nom. pl. *seeri*.
siir (m.) secret.
siri, *sirii* (m.) sun.
sōōcun think, *sōōcith* having thought.
soodaa (m.) provisions from market.
soodaa-gaar, *sodaa-gaar* (m.) merchant, (dat.) *-gaaras*, (ag.) *-gaaran* ; *-gaaraa*, a merchant.
soon our, (emph.) *soonui*, (pl.) *səən'*, (f.) *səən* (almost identical w. nom. pl.), (pl.) *saəni*.
soor (m.) pig.
soorui all, (pl.) *səəri* (dat.) *saarini*, (f.) *səəri* ; (pl.) do.
soozun send, (past) *suuz*, (pl.) *suuz'*, (f.) *suuz*, (pl.) *soozə* ; in nom. pl. and f. sg. *uu* tends slightly towards *əə*, see p. 10 ; conj. like *boozun* ; *suuzhas* they sent me.
səmbrun, *sombrun* collect, (pr. ptc.) *sombraan*, (past) *sombur*, (pa. ptc.) *somburmut* ; (pl.) *sombor'* - *mət'*, (f.) *sombər* - *məts*, *sombri* - *mətsə*.
Sonmarg (f.) Sonamarg, (ab.) *sonmargi*.
srog cheap, (pl.) *srog'*, (f.) *sroj* (unrounded *o*) ; (pl.) *sroji*.
su he, (emph.) *suii*, (f.) *sə* ; (emph.) *səii* ; (decl., p. 20).
suli early.
sund of ; (decl., p. 17).
sunduukh (m.) box, (dat.) *sun-duukas*.
syod straight, (f.) *syəz*.

taalav, *taatau* (m.) roof, ceiling, (ab.) *taavə*.
taam up to.
taan (m.) limb, (pl.) do.
taarun cause to cross, take tribute, (pr. ptc.) *taaraan* ; conj. like *maarun*.

taftiish (m.) investigation, (adv.) certainly.
tagun be possible, (past) *tog*, *togus* was possible to him ; conj. like *lagun*.
tashkiith (m.) investigation.
tal under.
tami, *təm'*, *təmis*, *tamyuk* ; see *su*, (decl., p. 20) ; and *-uk*, (decl., p. 18).
taraph (m.) direction, (ab.) *tarphə*, (dat. pl.) *tarphan*.
taraphdəərii (f.) partiality.
tas, *tasund*, *tath* ; see *su*, (decl., p. 20).
tamook (m.) tobacco, (ag.) *taməək'*.
taslaa (m.) consolation.
tati, *tət'* there ; *tatikis*, dat. of *tatyuk* of there.
tau *patə* after that.
teeg (m.) blade, (dat.) *teegas*.
tə (conj.) then.
tə = Urdu *to*.
tə (conj.) and.
təər (f.) cold ; rest of sg., nom. pl. *təəri* ; n. pl. also *təərə*.
təərən, become cold : past *təəryou*, f. sg., m. and f. pl., *təəryeei* : *təəryeeis*, they got cold for him.
təmis ; see *su*, (decl., p. 20) ; *təmisəvi*, emph. of *təmis*.
thaavun place, (imv.) *thaav*, *thaavutə* ; *thaavum*, *thaavutəm* place for me, (past) *thoov*, (pl.) *thəəv'*, (f.) *thəəv*, (pl.) *thaavi* ; (pa. ptc.) *thoovumut*, *thəəmət'*, *thəəməts*, *thaavimətsə* ; *thəəmətis* dat. of *thoovumut* ; *thoovuk*, *thəəvik'* jocular forms of *thoov*, *thəəv'*.
thaph *karəj* grasp, support.
thakun be weary, get tired, (past) *thok*, (pl.) *thək'*, (f.) *thəc*, (pl.) *thaci* ; (pa. ptc.) *thokmut*, *thək'-mət'*, *thəcməts*, *thacimətsə*.
thar, *thar* (f.) back, (dat. ab. ag.) *thər*, *thər* (*r* in vill. dial.).
thəj (f.) butter.

- thərkip, thərkip* backwards; see *thar* (*r* in vill. dial.).
thəzrun, thəzərun heighten, (past) *thəzur*, (pl.) *thəzər*, (f.) *thəzər*, (pl.) *thəzri*; (pa. ptc.) *thəzur-mut, thəzərmət', thəzərməts, thəzrimətsə*.
thod upright, standing, (pl.) *thəd'*, (f.) *thəz*, (pl.) *thəzə*.
ti also.
tih, tihund; see *su*, (decl., p. 20).
tii, emph. of *tih*.
tikyaaizi, tikyaaizi because.
tim, timan, timə, timau; see *su*, (decl., p. 20); *timanəii*, emph. of *timan*.
toh' (obl.) *təhi* you; see decl., p. 19.
too ti nevertheless, etc.
toolun weigh.
toor, toor (*r* in vill.), thither.
toor (m.) a bolt.
tot there.
traavun leave, etc., *trəzwith* having left, (past) *troov*, (pl.) *trəzv'*, (f.) *trəzv*, (pl.) *traavi*; (pa. ptc.) *troovmut, trəzv'mət' trəzvməts, traavimətsə*; *troovukh* they left.
treh three, *trei phiri* three times.
tresh (f.) thirst, drinking water.
treyum third; (decl., p. 18).
toor (m.) eyelid.
tooth dear, loved, (f.) *təzth*.
tshaandun search for, (ab. inf.) *tshaandni*, (past) *tshoond*, (pl.) *tshəznd'*, (f.) *tshəznd*, (pl.) *tshaandi*; (pa. ptc.) *tshoondmut, tshəznd-mət' -məts, tshaandi-mətsə*.
tšaas = *tšaau* + *s* entered for him.
tšaāt-haal (m.) school, (ab.) *-haalə*.
tšaavul (m.) goat, (f.) *tšavəj*; *tšaavəl'-bacə* kid.
tsalun flee, (pr. ptc.) *tsalaan*, (inv.) *tsəliuv*, (past) *tsol*, (pl.) *tsəl'* (f.) *tsəj*, (pl.) *tsəji*; (pa. ptc.) *tsolmut, tsəlmət', tsəjməts, tsəjimətsə*.
tsəfun cut, break, *tsətith* having cut, (past) *tsot*, (pl.) *tsət'*, (f.) *tsət*, (pl.) *tsaci*; (pa. ptc.) *tsotmut, tsətmət', tsətməts, tsacimətsə*.
tsə, tsəh thou; (decl., p. 19); emph. *tsəii*.
tsəhun suck, (inv.) *tsəh*, (fut.) *tsəhə*; *tsəhih* having sucked; (past) *tsuh*, (pl.) *tsəh'*, (f.) *tsəh*, (pl.) *tsəhi*; (pa. ptc.) *tsəh-mut', -mət', -məts, -imətsə*.
tsəp (f.) charcoal, (pl.) *tsəpi*.
tsər, tsər (*r* in vill. dial.) (f.) little bird, esp. fem. sparrow.
tshunun throw, throw out, (past) *tshun*, (pl.) *tshun'*, (f.) *tshup*, (pl.) *tshupi*; (pa. ptc.) *tshunmut -n'mət' -jıməts -jimətsə*; *tshunun* he threw it (masc.), *tsəpən* do. fem.; *tshunukh* they threw, *tshunnas* he threw for him; in past and pa. ptc. first vowel in m. pl. and fem. sg. is between *u* and *ə*. See p. 10.
tsok sour, (f.) *tsok* (unrounded *o*).
tsoor four, *tsuuryum* fourth; (decl., p. 18).
tsot (f.) loaf (unrounded *o*), (pl.) *tsəci*.
tsəmbun pierce, (past) *tsəmb*, (pl.) *tsəmb'*, (f.) *tsəmb*, (pl.) *tsəmbi*; (pa. ptc.) *tsəmb-mut, -'mət', -məts, tsəmbimətsə*; *o* in f. sg. is unrounded.
tsəpoor on all four sides.
tsuur (f.) theft; (decl., p. 16).
tsuur (m.) thief, (dat.) *tsuuras*, (ab.) *tsuura*, (ag.) *tsuuran*; (pl.) *tsuur*, (dat.) *tsuuran*, (ab. ag.) *tsuuruu*.
tsuuryum; see *tsoor*.
tulun lift, (past) *tul*, (pl.) *tul'*, (f.) *tuj*, (pl.) *tuji*; the *u* in *tul'* and *tuj* tends towards *ə*; see p. 10; (inv.) *tul*, (pa. p.) *tulmut, tul'mət, tujməts, tujimətsə*.

tyutaan so long as; see *yutaan*.
tyuth so, such, (emph.) *tyuthui*, (pl.)
tiith', (f.) *tiitsh*, (pl.) *tiitshə*.
tyunt so much or many, (pl.) *tiit'*,
(f.) *tiits*, (pl.) *tiitsə*.
thathə (m.) joking.
took (m.) basket, (dat.) *ṭəkkis*.
ṭukrə, *ṭukrə* (m.) piece, bit, (pl.)
do. (*r* in vill. dial.).
tuur (m.) large dish.
ṭuur (f.) small dish; *uu* tends
very slightly to *ə*. See p. 10.

-*un* genit. suff. for proper names,
and inf. ending; (decl., p. 17).

vaalun bring down, (f.) *vaaləṇ*;
vəzliṭh having brought down,
(past) *vool*, (pl.) *vəz'*, (f.) *vəzj*,
(pl.) *vaaji*; (pa. p.) *voolmut*,
vəz'mət', *vəzjəmts*, *vaajimətsə*.

vaan (m.) shop, (dat.) *vaanas*.

vaapas (adv.) back.

vaaryaah much, long (of time).

vaatn-aarun cause to arrive, (past)
-noov, (pl.) *-nəzv'*, (f.) *-nəzv*,
(pl.) *-naavi*; (pa. ptc.) *-noovmut*,
-nəzmət', *-nəzvməts*, *-naavimətsə*;
-noovun he caused to arrive.

vaatul (m.) male of sweeper caste,
(pl.) *vaatəl'*; (f.) *vaatəj*; (pl.)
vaatəji; decl., like *vəzul*, p. 17.

vaatun arrive, (ab. inf.) *vaatni*,
(fut.) *vaatə*, (past) *voot*, (pl.)
vəz', (f.) *vəzts*, (pl.) *vaatsə*;
(pa. ptc.) *vootmut*, *vəz'tmət'*,
(f.) *vəztsməts*, *vaatsəmətsə*.

vadun weep, (ab. inf.) *vadni*,
(pr. ptc.) *vadaan*, (past) *vod*,
(pl.) *vəd'*, (f.) *vəz*, (pl.) *vazi*.

vakhṭh, *vakhath*, *vakhath* (m.) time,
(ab.) *vakhṭə*.

valun wrap, (pr. ptc.) *valaan*,
(past) *vol*, (pl.) *vəl'*, (f.) *vəj*, (pl.)
vəji; (pa. p.) *volmut*, *vəl'mət'*,
vəjməts, *vəjimətsə*; *volun* he
wrapped, *vəlyiṭh* having wrapped.

vanun say, (pr. ptc.) *vanaan*,
(imv.) *van*, (fut.) *vanə*; *vanai*
I say to thee; (past) *von*,
(pl.) *vən'*, (f.) *vəṇ*, (pl.) *vəṇi*;
(pa. ptc.) *vonmut*, *vən'mət'*,
vəṇməts, *vəṇimətsə*; like conj.
of *anun* bring, pp. 22-4; *vananə*
yun to be said, *vonun* he said,
vonnakh he said to them,
vonnas he said to him, *vonus*
said to him, *vən'tau* please say,
vəṇivə he will say' to you,
vəṇiṭh having said.

varih, *variih* (m.) year; see
verih.

vartaavun deal out, (pr. ptc.)
vartaavaan, (past) *vartoov*, (pa.
ptc.) *vartoovmut*; like *vaata-*
naavun.

vasun descend, (ab. inf.) *vasni*;
vəsiṭh having descended, (imv.)
vas, (past) *voth*, (pl.) *vəth'*,
(fem.) *vətsḥ*, (pl.) *vatshə*;
(pa. p.) *vothmut*, *vəth'mət'*, *vətsḥ-*
məts, *vatshəmətsə*; cf. *vəlhun*.

vath (f.) way, road, (dat.) *vati*
on the way.

vəzj (f.) ring; (decl., p. 16).

vəzlinj (f.) heart; rest of sg., nom.
pl. *vəzlinji*.

vəṇi, *vəṇi*; see *vən*; *vəṇ*, see
also *vanun*.

vəzər (f.) pot; rest of sg., nom. pl.
vaari.

vəzər (f.) garden; rest of sg., nom.
pl. *vaari*.

vərih, *vəriih* (m.) year; decl., p. 15.

vəzziir (m.) vizier, (pl.) do., (dat.
sg.) *vəzziiras*, (pl.) *-an*; (ab.
ag. pl.) *-au*.

visḥvaas (m.) trust, belief.

votsh (m.) calf.

vəḍṇi standing.

vələ come here.

vən now, (emph.) *vəṇ*; these are
Urdu *ab*, *abhī*; *abhī* in sense
of yet, still, so far, is *vəṇi*.

vöræz (f.) second wife, (pl.) *vörzə*.
vormæzj (f.) stepmother.
vostaad (m.) teacher.
vöthrun wipe, (ab. inf.) *vöthran*,
 (pr. ptc.) *vöthraan*, (past)
vöth-ur, (pl.) *-ər'*, (f.) *-ər*, (pl.)
-ri; (pa. ptc.) *vöth-urmut*,
-ər'mət', *-ərməts*, *-rimətsə*.
vöthun rise, *vöthith* having risen,
 (imv.) *vöth*, (fut.) *vöthə*, (past)
vöth (not *vöth*), (pl.) *vöth'*, (f.)
vətsh, (pl.) *vətshə*; *vöthus*
 he rose for him; (pa. p.)
vöthmut, *vöth'mət'*, *vətshməts*,
vətskəmətsə. cf. *vasun*,
vözul red, (f.) *vözəj*; (decl., p. 17).
vuchun see, look at; (pp. 22-4).
-vuhur (adj.) (so many) years old.
vuthun twist, (fem. inf.) *vuthəj*,
 (past) *vuth*; (conj. p. 22).
vurunth (m.) camel.
vuzanaavun waken, (fut.) *vuzan-*
-aavə; *-aavan* I will waken
 him; conj. like *vaatanaavun*.
vyöth fat, (pl.) *vyöth'*, (f.) *vyəth*,
 (pl.) *vechi*.
yaa or.
yaad, *yaat* (m.) remembrance.
yaap when (relative), (emph.)
yaapvi.
Yaarkand Yarkand.
yad, *yed* (f.) stomach; rest of
 sg., nom. pl. *yadə*.
Yahuudii (m.) a Jew, (pl.) *do.*,
 (dat.) *yahuud-yen*, (ab. ag.)
-yau.
Yahuudis (m.) Judea, (dat.)
Yahuudias.
yakiin (m.) belief, certainty.
yapæær' on or from this side.
yath; see *yih*; (decl., p. 20).
yatshun wish, (pr. ptc.) *yatshaan*,
 (past) *yotsh*, *yutsh*, (pl.) *yetsh'*,
 (f.) *yəts*, (pl.) *yətsə*; (pa.
 ptc.) *yutshmut*, *yetsh'mət'*, *yəts-*
məts, *yətskəmətsə*.

yavə yesterday.
yekhtilaaf (m.) difference.
yekraar (m.) acknowledgment.
yeli, *yel'* when (relative).
yem', *yemi*, *yemis*; see *yih*, *yus*;
 (decl., p. 20).
yetikaad (m.) belief, trust.
yəhzi, emph. of *yih* this.
yibaad-ath (f.) worship, *-atkhaana*
 (m.) place of worship,
yütyau; see *yut*.
yih, *yihund*, *yim*, *yimə*, *yiman*,
yimau; see *yih* (decl., p. 20);
yimanəvi, emph. of *yiman*;
yimavəvi, emph. of *yimau*.
yinsaän (m.) man, mankind.
yinsaaph (m.) justice, fairness.
yitifaakh, *yittifaakh* (m.) agree-
 ment.
yivavun; see *yun*.
yoor, *yoor* hither, (emph.) *yuur'*,
yuur' (r in vill. dial.).
yun come, (pr. ptc.) *yivaan*, (imv.)
yi, *yiyiu*, *yiyiv*, (past) *aau*,
 (pl.) *aae*, (f.) *aai*; (pl.) *aayi*;
 these last three almost identical;
yiyavun a comer; *aayes* she
 came to him; (pa. p.) *aam-ut-*
ət'-əts-ətsə.
 Note *ævi* she came, Story I § 7;
 he came to thee, Luke ii, 30;
 they (fem.) came, Jn. 9. 10.
yut here, hither.
yutaamath to this extent.
yutaan as long as, while.
yuth such, as, Urdu *aisā*, *jaisā*
 (emph.) *yuthui*, (f.) *yitsh*; decl.
 like *kyuth*, q.v.
yuur', *yuur'*, emph. of *yoor*, *yoor*.
yut so much or many, rel. as
 much or many; decl. like
kuut, q.v.

zaah ever, (w. neg.) never.
zaanun know, (pr. ptc.) *zaanaan*;
zænnith having known, (past)
zoon, (pl.) *zænn'*, (f.) *zænn*, (pl.)

- zaani* ; (pa. ptc.) *zoonmut*, *z3n'-mæt'*, *z3ymæts*, *zaayimætsə*.
zaahar (m.) poison.
zabi karun sacrifice, kill.
zan as if, so to speak, etc.
zanaanə (f.) woman, (dat. pl.) *zaanaanan*.
zaruur certainly.
zeenun conquer, (pr. ptc.) *zeenaan*, (past) *zyuun*, (pl.) *ziin'*, (f.) *ziin*, (pl.) *zeepi* ; (pa. ptc.) *zyuunmut*, *ziin'mæt'*, *ziymæts*, *zeevimætsə*.
zəh two ; rest of sg. *doyi*, (pl. dat.) *dən*, (ab. ag.) *doyau*.
zəhun pare, (imv.) *zəl*, (fut.) *zələ*, (past) *zul*, (pl.) *zəl'*, (f.) *zəj*, (pl.) *zəji* ; (pa. ptc.) *zulmut*, *zəl'mæt'*, *zəjmæts*, *zəjimætsə*.
zəmiindaar (m.) landowner, farmer.
zət (f.) rag, (pl.) *zaci*.
zhompri (f.) hut.
ziin (m.) saddle.
ziith ; see *zyuuth*.
zimə (m.) responsibility.
- zində* alive.
zindgii (f.) life.
zoraavaar powerful, great.
zon (m.) man (unstressed *zun*), (ag.) *z3n'*, (pl.) *z3n'*, (dat.) *zanyen* ; (f.) *z3n*, (pl.) *zani*, (dat.) *zānen* ; 3 in unstressed *z3n'*, *z3n* becomes ə.
zoor (m.) force, great amount (of trade, work, etc.), (ab.) *zoora*.
zor deaf, (pl.) *z3r'* ; (f.) *z3r*, (pl.) *zari*.
zombə yak, (pl.) *do*.
zuun (f.) moonlight, *zuunəḍab* (f.) room on roof.
zuv (m.) life, soul, (ab.) *zuv*.
zyon be born, (past) *zaau*, (pl., f. sg. and pl.) *zaae*, *zaai*, (pa. ptc.) *zaamut* ; (pl.) *zaamət'* (f.) *zaamæts* ; (pl.) *zaamætsə*.
zyun (m.) firewood, (ag.) *zin'*.
zyuth Hindi *jethā* elder, (dat.) *zithis*, (pl.) *zith'*, *zyzth*, *zith*, (f., dat., sg. and nom. pl.) *zichi*.
zyuuth tall, long, (pl.) *ziith'* ; (f.) *ziith*, (pl.) *zeechi*.



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